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A

# GREEK GRAMMAR,

FOR THE

## USE OF LEARNERS.

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By E. A. SOPHOCLES, A. M.

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SECOND EDITION.

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# PREFACE.

THE materials, of which this compendious Grammar is composed, have been drawn from the best sources.

The examples given in the Syntax are taken from the following classic authors: — Homer, Hesiod, Pindar, Æschylus, Sophocles, Euripides, Aristophanes, Theocritus; Herodotus, Thucydides, Xenophon, Lysias, Isocrates, Æschines, Demosthenes, Plato, Aristotle.

Those rules, which should be first read and which should be committed to memory, are printed in the largest type (as § 136. 1).

E. A. S.

NEW HAVEN,
*October* 20*th*, 1839.

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# PART I.

# LETTERS AND SYLLABLES.

## THE GREEK ALPHABET.

§ **1.** 1. The Greek alphabet consists of the following twenty-four letters:

| Figure. | | | Representative. | | Name. | |
|---|---|---|---|---|---|---|
| *Α* | *α* | | *A* | *a* | *Ἄλφα* | *Alpha* |
| *Β* | *β* | *ϐ* | *B* | *b* | *Βῆτα* | *Beta* |
| *Γ* | *γ* | *ſ* | *G* | *g* | *Γάμμα* | *Gamma* |
| *Δ* | *δ* | | *D* | *d* | *Δέλτα* | *Delta* |
| *Ε* | *ε* | | *E* | *ĕ* | *Ἒ ψῑλόν* | *Epsilon* |
| *Ζ* | *ζ* | | *Z* | *z* | *Ζῆτα* | *Zeta* |
| *Η* | *η* | | *E* | *ē* | *Ἦτα* | *Eta* |
| *Θ* | *ϑ* | *θ* | *TH* | *th* | *Θῆτα* | *Theta* |
| *Ι* | *ι* | | *I* | *i* | *Ἰῶτα* | *Iota* |
| *Κ* | *κ* | | *K* | *k* | *Κάππα* | *Kappa* |
| *Λ* | *λ* | | *L* | *l* | *Λάμβδα* | *Lambda* |
| *Μ* | *μ* | | *M* | *m* | *Μῦ* | *Mu* or *My* |
| *Ν* | *ν* | | *N* | *n* | *Νῦ* | *Nu* or *Ny* |
| *Ξ* | *ξ* | | *X* | *x* | *Ξῖ* | *Xi* |
| *Ο* | *ο* | | *O* | *ŏ* | *Ὂ μικρόν* | *Omicron* |
| *Π* | *π* | *ϖ* | *P* | *p* | *Πῖ* | *Pi* |
| *Ρ* | *ρ* | | *R* | *r* | *Ῥῶ* | *Rho* |
| *Σ* | *σ* | *ς* final | *S* | *s* | *Σίγμα* | *Sigma* |
| *Τ* | *τ* | *ϯ* | *T* | *t* | *Ταῦ* | *Tau* |
| *Υ* | *υ* | | *U* or *Y* | *u* or *y* | *Ὗ ψῑλόν* | *Upsilon* |
| *Φ* | *φ* | | *PH* | *ph* | *Φῖ* | *Phi* |
| *Χ* | *χ* | | *CH* | *ch* | *Χῖ* | *Chi* |
| *Ψ* | *ψ* | | *PS* | *ps* | *Ψῖ* | *Psi* |
| *Ω* | *ω* | | *O* | *ō* | *Ὦ μέγα* | *Omega* |

2. These letters are divided into *vowels* and *consonants*. The vowels are *α*, *ε*, *η*, *ι*, *ο*, *υ*, *ω*: the consonants are *β*, *γ*, *δ*, *ζ*, *ϑ*, *κ*, *λ*, *μ*, *ν*, *ξ*, *π*, *ρ*, *σ*, *τ*, *φ*, *χ*, *ψ*.

Note 1. E was originally used both as a vowel and as a breathing. It was qualified by the adjective *ψιλόν*, *smooth* (*not aspirated*), only when it was used as a vowel. Anciently this vowel stood also for *η* and the diphthong *ει*. E. g. *αἰϑήρ* was written AIΘEP.

H was originally equivalent to the rough breathing. E. g. *ἥπαρ* was written HΕΠΑΡ, *ἡϑμός*, HΕΘΜΟΣ.

O stood also for *ω* and the diphthong *ου*. E. g. *πάσχω* was written ΠΑΣΧΟ, *ἔχουσι*, ΕΧΟΣΙ. It seems, that there was a time when O and Ω were distinguished from each other only by their size: hence the epithets *μικρόν*, *small*, and *μέγα*, *large*.

Υ also was originally used both as a vowel and as a breathing. It was called *ψιλόν* only when it was used as a vowel. As a breathing, or rather as a consonant, it was probably equivalent to the obsolete letter digamma. The modern Greeks still pronounce it like *υ* or *f*, in the diphthongs *ευ* and *αυ*.

Note 2. Before the introduction of Φ and X, the Greeks wrote ΠΗ for Φ, and ΚΗ for X. E. g. they wrote ΕΚΠΗΑΝΤΟΙ *Ἐκφάντῳ*, ΕΠΕΥΚΗΟΜΕΝΟΣ *ἐπευχόμενος*. Here H is equivalent to the rough breathing.

ΤΗ was probably never used for Θ.

They wrote also ΚΣ or ΧΣ for Ξ, and ΦΣ for Ψ. E. g. ΔΕΚΣΑΙ for *δέξαι*, ΥΠΕΔΕΧΣΑΤΟ for *ὑπεδέξατο*, ΦΣΥΧΑΣ for *ψυχάς*.

Note 3. The most ancient Greek alphabet had three other letters, which disappeared from it in later times, and then were called *ἐπίσημα*, *numeral marks*. These are F or ϛ, Ϙ or ϟ, and Ϡ.

F or ϛ, *Βαῦ*, *Vau*, or *Δίγαμμα*, *Digamma*, (that is, *double gamma*, so called on account of its form F,) corresponds to the Latin F or V. It is still to be seen in some ancient inscriptions.

Ϙ or ϟ, *Κόππα*, *Koppa*, corresponds to the Latin Q. It was probably a deep guttural.

Ϡ, *Σάν* or *Σαμπῖ*, *San* or *Sampi*, was perhaps sounded like the English *sh*.

Remark. The mark ϛ representing *στ* must not be confounded with the digamma.

Note 4. We observe, that *σ* is used only at the beginning or middle, and *ς* at the end of a word. E. g. *σεσωσμένος*, not *ςεςωςμένοσ*.

Some editors unnecessarily put *ς* at the end of a word compounded with another. E. g. *εἰςέρχομαι* for *εἰσέρχομαι*, *δυςτυχής* for *δυστυχής*, *ὅςτις* for *ὅστις*.

Note 5. The letters of the Greek alphabet are employed also as *numeral figures*. The first eight letters denote *units*,

the next eight, *tens*, and the last eight, *hundreds*. The obsolete letters ϛ, ϟ, ϡ, denote 6, 90, 900, respectively.

Observe, that the letters denoting units, tens, or hundreds, have an accent above.

*Thousands* commence the alphabet again, with a stroke underneath.

Here follows a table of numerals.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| α′ | 1 | ια′ | 11 | λ′ | 30 | ν′ | 400 |
| β′ | 2 | ιβ′ | 12 | μ′ | 40 | ξ′ | 500 |
| γ′ | 3 | ιγ′ | 13 | ν′ | 50 | ο′ | 600 |
| δ′ | 4 | ιδ′ | 14 | ξ′ | 60 | π′ | 700 |
| ε′ | 5 | ιε′ | 15 | ο′ | 70 | ϟ′ | 800 |
| ϛ′ | 6 | ιϛ′ | 16 | π′ | 80 | ϡ′ | 900 |
| ζ′ | 7 | ιζ′ | 17 | ϟ′ | 90 | ,α | 1000 |
| η′ | 8 | ιη′ | 18 | ϱ′ | 100 | ,β | 2000 |
| ϑ′ | 9 | ιϑ′ | 19 | σ′ | 200 | ,γ | 3000 |
| ι′ | 10 | κ′ | 20 | τ′ | 300 | &c. | |

Examples, ,αωλή = 1838, ,αψοϛ′ = 1776, ,αωκα′ = 1821.

Note 6. There is another method of writing *numerals*, in which *I*, *II*, *Δ*, 𐅁, *H*, 𐅂, *X*, 𐅀, *M*, respectively denote, *Ἷος, one*, *Πέντε, five*, *Δέκα, ten*, *Πεντάκις Δέκα, five times ten*, or *fifty*, *Ἑκατόν* (anciently *HEKATON*), *hundred*, *Πεντάκις Ἑκατόν, five hundred*, *Χίλιοι, thousand*, *Πεντάκις Χίλιοι, five thousand*, *Μύριοι, ten thousand*. (§ 60.)

Here follows a table.

| | | | | | |
|---|---|---|---|---|---|
| *I* | 1 | *ΔΠII* | 17 | 𐅂 *H* | 600 |
| *II* | 2 | *ΔΠIII* | 18 | 𐅂 *HH* | 700 |
| *III* | 3 | *ΔΠIIII* | 19 | 𐅂 *HHH* | 800 |
| *IIII* | 4 | *ΔΔ* | 20 | 𐅂 *HHHH* | 900 |
| *Π* | 5 | *ΔΔΔ* | 30 | *X* | 1000 |
| *ΠI* | 6 | *ΔΔΔΔ* | 40 | *XX* | 2000 |
| *ΠII* | 7 | 𐅁 | 50 | *XXX* | 3000 |
| *ΠIII* | 8 | 𐅁 *Δ* | 60 | *XXXX* | 4000 |
| *ΠIIII* | 9 | 𐅁 *ΔΔ* | 70 | 𐅀 | 5000 |
| *Δ* | 10 | 𐅁 *ΔΔΔ* | 80 | 𐅀 *X* | 6000 |
| *ΔI* | 11 | 𐅁 *ΔΔΔΔ* | 90 | 𐅀 *XX* | 7000 |
| *ΔII* | 12 | *Π* | 100 | 𐅀 *XXX* | 8000 |
| *ΔIII* | 13 | *HH* | 200 | 𐅀 *XXXX* | 9000 |
| *ΔIIII* | 14 | *HHH* | 300 | *M* | 10000 |
| *ΔΠ* | 15 | *HHHH* | 400 | *MX* | 11000 |
| *ΔΠI* | 16 | 𐅂 | 500 | &c. | |

# VOWELS.

§ 2. There are five *short* vowels, and five corresponding *long* ones. The short vowels are *ă, ε, ĭ, o, ŭ* · the long vowels are *ā, η, ī, ω, ū.*

The mark (⏑) is placed over a short vowel, and the mark (-), over a long one. These marks, however, are necessary only in the case of *α, ι,* and *υ,* since the letters *η* and *ω* represent long *E* and *O* respectively.

Note 1. The vowels *ε* and *o* are often called *the short vowels, η* and *ω, the long vowels,* and *α, ι, υ, the doubtful vowels.*

Remark. By the term, *doubtful,* we are not to understand that the quantity of *α, ι, υ,* is uncertain in any given syllable, but that in some syllables these vowels are always long, and in others always short. E. g. *υ* in the words *θῡμός, πῡρός wheat,* is always long; in the words *πῠλη, ὑπό,* always short.

There are, indeed, instances where the quantity of these letters is variable, as *α* in *Ἄρης, ι* in *μυρίκη,* and *υ* in *κορύνη* · but we should recollect, that the sounds *E* and *O* also are, in certain instances, variable, as *ξηρός* and *ξερός, ἴωμεν* and *ἴομεν.*

Note 2. In strictness, the Greek alphabet has but five vowels, *A, E, I, O, Y.* The long vowels differ from the short ones in *quantity,* but not in *quality.*

Note 3. Commutation of Vowels. (1) When from any cause the vowels *ε* and *o* are to be lengthened, they are generally changed into the diphthongs *ει* and *ου,* rather than into their corresponding long ones *η* and *ω.* E. g. *ξεῖνος* for *ξένος, μοῦνος* for *μόνος.*

(2) In some instances *o* is lengthened into *οι.* E. g. *ποία* for *πόα.*

(3) The vowel *ᾰ* often passes into *αι* or *η.* E. g. *αἰεί* from *ἀεί, τέθηλα* from *θάλλω.*

(4) The vowels *ᾰ* and *ε* are frequently interchanged. E. g. Ionic *τέσσερες* for *τέσσαρες,* Doric *πιάζω* for *πιέζω.*

(5) The syllables *ᾱο* and *ᾱω* are often changed into *εω.* E. g. Attic *λεώς* for *λᾱός,* Ionic *ἐφετμέων* for *ἐφετμᾶων.*

(6) The vowels *ᾱ* and *η* are interchanged. E. g. Doric *ἁ* for *ἡ,* Ionic *πρῆγμα* for *πρᾶγμα.*

The use of ᾱ for η is one of the leading peculiarities of the Doric dialect. The use of η for ᾱ is peculiar to the Ionic.

(7) The vowels ᾱ and ω are sometimes interchanged. E. g. κρᾱ́ζω and κρώζω.

(8) The vowels ε and ο are often interchanged. E. g. τέτροφα from τρέπω.

(9) The vowels η and ω are, in some instances, interchanged. E. g. πτήσσω and πτώσσω.

## DIPHTHONGS.

§ **3.** 1. There are fourteen diphthongs, of which seven, ᾰ*ι*, ᾰ*υ*, ε*ι*, ε*υ*, ο*ι*, ο*υ*, and ῠ*ι*, begin with a short vowel, and seven, ᾱ*ι*, ᾱ*υ*, η*ι*, η*υ*, ω*ι*, ω*υ*, and ῡ*ι*, with a long one. The former are called *proper diphthongs*, and the latter, *improper diphthongs*.

The ι is written under the long vowel, and is called *iota subscript*. In capitals it is written as a regular letter. E. g. ΤΗΙ ᾽ΑΓΙΑΙ, τῇ ἁγίᾳ· ΤΩΙ ΣΟΦΩΙ, τῷ σοφῷ· ᾽Ἄιδω, ᾅδω.

2. The diphthongs are represented in English as follows:

| *Proper diphthongs.* | | | | *Improper diphthongs.* | | | |
|---|---|---|---|---|---|---|---|
| αι | by *ai* | οι | by *oi* | ᾱ | by *ā* | ῳ | by *ō* |
| αυ | " *au* | ου | " *ou* | ᾱυ | " *āu* | ωυ | " *ōu* |
| ει | " *ei* | υι | " *yi* | η | " *ē* | ῡι | " *ȳi* |
| ευ | " *eu* | | | ηυ | " *ēu* | | |

Note 1. The diphthong ωυ belongs to the Ionic dialect. It may be doubted whether the diphthong ῡι was ever used.

Note 2. In the *improper diphthongs*, the second vowel was nearly swallowed up by the preceding long one, which long vowel constituted the leading element of these diphthongs.

Note 3. Commutation of Diphthongs. (1) The Ionians often use ωυ for αυ. E. g. θωῦμα for θαῦμα. (§ 3. N. 1.)

(2) The Ionians use ηϊ for ει. E. g. ἀγγήϊον for ἀγγεῖον, βασιληΐη for βασιλεία.

(3) They use η for αι. E. g. τιμῇσι for τιμαῖσι.

(4) The Dorians use ω for ου. E. g. μῶσα for μοῦσα.

For ου before σ they often use οι. E. g. μοῖσα for μοῦσα

## BREATHINGS.

§ 4. 1. Every Greek word beginning with a vowel must have either the *rough breathing* (῾), or the *smooth breathing* (᾽), over that vowel. E. g.

ἀκούω, ἑπόμενος.

Note 1. The vowel υ at the beginning of a word takes the rough breathing. E. g. ὑμεῖς, ὑπό. Except the Epic pronouns ὔμμι, ὔμμιν, and ὔμμε. (§ 64. N. 2.)

2. The rough breathing is placed also over ρ at the beginning of a word. E. g.

ῥεῦμα, ῥᾴδιος.

3. When ρ is doubled in the middle of a word, the first one takes the smooth breathing, and the other, the rough breathing. E. g. ἄῤῥητος.

4. The breathing, as also the accent (§ 19. 5), is placed over the second vowel of the diphthong. E. g. αὐτός, αἴρω, υἱός, οὗτος.

Except the improper diphthongs ᾳ, ῃ, ῳ. E. g. ᾄδω, ᾗδον, ᾠδή. So in capitals, Ἄιδω, Ἥιδον, Ἰωιδή.

5. The *rough breathing* corresponds to the English *h*. E. g. ἵππος, οὗτος, ῥεῦμα, ἄῤῥητος, in English letters *hippos, houtos, rheuma, arrhētos.*

Note 2. The *smooth breathing* represents the *effort*, with which a vowel, not depending on a preceding letter, is pronounced. Let, for example, the learner pronounce first the word, *act*, and then, *enact*, and mark the difference between the *a* in the first, and the *a* in the second word. He will perceive, that the utterance of *a* in *act*, requires more effort than that of *a* in *enact*.

## CONSONANTS.

§ 5. 1. The consonants λ, μ, ν, ρ, are, on account of their gliding pronunciation, called *liquids.*

2. The consonants ζ, ξ, ψ, are called *double consonants;* because ζ stands for δσ, ξ for κσ, and ψ for πσ.

NOTE 1. The preposition ἐκ in composition never coalesces with the following σ. E. g. ἐκσκορπίζω, not ἐξορπίζω.

NOTE 2. It is not exactly correct to say that ξ stands for δσ, since, according to the Greek notions of euphony, a lingual is always dropped before σ (§ 10. 2). In strictness ζ is a *mixture* of δ and σ, just as *e* is compounded of *a* and *i*, *o* of *a* and *u*, and *b* of *m* and *p*.

With respect to its making position (§ 17. 2), this was probably owing to its strong vocal hissing.

3. The consonants π, β, φ, κ, γ, χ, τ, δ, θ, are called *mutes*. They are divided into

*smooth mutes* π, κ, τ,
*middle mutes* β, γ, δ,
*rough mutes* φ, χ, θ.

These letters correspond to each other in the perpendicular direction. E. g. φ is the corresponding rough of π.

4. The letter σ, on account of its hissing sound, is called the *sibilant* letter.

NOTE 3. The consonants ν, ρ, ς, ξ, ψ, are the only ones that can stand at the end of a genuine Greek word.

Except κ in the preposition ἐκ and the adverb οὐκ.

§ **6.** According to the organs with which they are pronounced, the consonants are divided into

*labials* π, β, φ, μ,
*linguals* τ, δ, θ, ζ, σ, λ, ν, ρ,
*palatals* κ, γ, χ.

The *labials* are pronounced chiefly with the *lips;* the *linguals*, with the *tongue;* and the *palatals*, with the *palate.*

NOTE. COMMUTATION OF CONSONANTS. (1) The Dorians generally use σδ for ζ. E. g. κωμάδω for κωμάζω. This takes place in the middle of a word.

(2) The Attics use ττ for σσ. E. g. πράττω for πράσσω.

(3) In some instances ῤῥ is used for ρσ. E. g. ἄῤῥην for ἄρσην.

## EUPHONIC CHANGES.

§ **7.** When a labial (π, β, φ), or a palatal (κ, γ, χ), happens to stand before a lingual (τ, δ, θ); the former is changed into its

corresponding smooth, middle, or rough, according as the latter is smooth, middle, or rough, (§ 5. 3.) E. g.

| | | | | | |
|---|---|---|---|---|---|
| τέτριπ-ται | for | τέτριβ-ται | ἐτρίφ-θην | for | ἐτρίβ-θην |
| γέγραπ-ται | " | γέγραφ-ται | ἐτύφ-θην | " | ἐτύπ-θην |
| ἦκ-ται | " | ἦγ-ται | ἐπλέχ-θην | " | ἐπλέκ-θην |
| τέτευκ-ται | " | τέτευχ-ται | ἐλέχ-θην | " | ἐλέγ-θην. |

So ἕβδομος from ἑπτά, ὄγδοος from ὀκτώ, ἐπιγράβδην for ἐπιγράφδην.

So in Latin, *nuptum* for *nubtum*, *actus* for *agtus*, *vectum* for *vehtum*.

NOTE. Except κ in the preposition ἐκ. E. g. ἐκδέρω, ἐκθρώσκω, not ἐγδέρω, ἐχθρώσκω.

§ **8.** 1. A labial (π, β, φ) before μ is always changed into μ. E. g.

| | | | |
|---|---|---|---|
| λέλειμ-μαι | for λέλειπ-μαι | γέγραμ-μαι | for γέγραφ-μαι. |
| τέτριμ-μαι | " τέτριβ-μαι | τέθραμ-μαι | " τέθραφ-μαι. |

2. A labial (β, φ) before σ is changed into π. According to § 5. 2, the combination πσ is represented by ψ. E. g.

τρίψω for τρίβ-σω γράψω for γράφ-σω.

So in Latin, *nupsi* for *nubsi*, *lapsus* for *labsus*.

§ **9.** 1. A palatal (κ, χ) before μ is generally changed into γ. E. g.

| | | | |
|---|---|---|---|
| πέπλεγ-μαι | for πέπλεκ-μαι | τέτευγ-μαι | for τέτευχ-μαι. |

NOTE. The preposition ἐκ remains unaltered before μ. E. g. ἐκμαί-νω, ἐκμετρέω, not ἐγμαίνω, ἐγμετρέω.

2. A palatal (γ, χ) before σ is changed into κ. According to § 5. 2, the combination κσ is represented by ξ. E. g.

λέξω for λέγ-σω τεύξω for τεύχ-σω.

So in Latin, *texi* for *tegsi*, *traxi* for *trahsi*.

§ **10.** 1. A lingual (τ, δ, θ, ζ) before μ is often changed into σ. E. g.

| | | | | | |
|---|---|---|---|---|---|
| ἧσ-μαι | for | ἧδ-μαι | πέπεισ-μαι | for | πέπειθ-μαι |
| πλάσ-μα | " | πλάθ-μα | φρόντισ-μα | " | φρόντιζ-μα. |

2. A lingual (τ, δ, θ, ζ) is always dropped before σ. E. g.

| | | | | | |
|---|---|---|---|---|---|
| πέ-σω | for | πέτ-σω | πλά-σω | for | πλάθ-σω |
| ἄ-σω | " | ἄδ-σω | φροντί-σω | " | φροντίζ-σω. |

So in Latin, *amans* for *amants*, *monens* for *monents*, *lusi* for *ludsi*.

L. French, Enfans for Enfants.

3. A lingual (*τ, δ, θ, ζ*) before another lingual is often changed into *σ*. E. g.

| | |
|---|---|
| *ἧσ-ται* for *ἧδ-ται* | *πέπλασ-ται* for *πέπλαθ-ται* |
| *ἴσ-τε* " *ἴδ-τε* | *φροντισ-τής* " *φροντιζ-τής*. |

4. A lingual (*τ, δ, θ, ξ*) before a palatal (*κ, γ, χ*) is always dropped. E. g. *ἧ-κα* for *ἧδ-κα*, *πέπει-κα* for *πέπειθ-κα*, *πεφρόν-τι-κα* for *πεφρόντιζ-κα*.

Note 1. The omission of a lingual before *σ* or *κ* does not affect the quantity of the preceding vowel.

Note 2. In the Epic language the *τ* of the preposition *κατά* is changed into the following consonant. E. g. *καγγόνυ* for *κατγόνυ* for *κατὰ γόνυ*, *κάλλιπον* for *κάτλιπον* for *κατέλιπον*.

Before two consonants the *τ* of this preposition is dropped. E. g. *κάσχιθι* for *κάτσχιθι* for *κατίσχεθι*.

§ **11.** The letter *σ* cannot stand between two consonants. E. g. *γεγράφ-θαι* for *γεγράφ-σθαι*, *ἐψάλ-θαι* for *ἐψάλ-σθαι*.

§ **12.** 1. Before a labial (*π, β, φ*), *ν* is changed into *μ*. E. g.

| | |
|---|---|
| *ἐμ-πίπτω* for *ἐν-πίπτω* | *ἐμ-φανής* for *ἐν-φανής* |
| *συμ-βαίνω* " *συν-βαίνω* | *ἔμ-ψυχος* " *ἔν-ψυχος*. |

So in Latin, *imbellis* for *inbellis*, *impius* for *inpius*.

2. Before a palatal (*κ, γ, χ*), *ν* is changed into *γ*. E. g.

| | |
|---|---|
| *συγ-καίω* for *συν-καίω* | *συγ-γενής* for *συν-γενής* |
| *ἐγ-ξέω* " *ἐν-ξέω* | *συγ-χέω* " *συν-χέω*. |

Remark. The combinations *γ γ*, *γ κ*, *γ ξ*, *γ χ*, are represented in English by *ng*, *nc* or *nk*, *nx*, *nch*, respectively. E. g. *ἄγγος angos*, *ἀγκών ancon* or *ankon*, *ἄγξω anxo*, *ἄγχω ancho*.

3. Before a liquid (*λ, μ, ρ*), *ν* is changed into that liquid. E. g.

| | |
|---|---|
| *συλ-λέγω* for *συν-λέγω* | *ἐμ-μένω* for *ἐν-μένω* |
| *ἔλ-λογος* " *ἔν-λογος* | *συῤ-ῥέω* " *συν-ῥέω*. |

So in Latin, *colligo* for *conligo*, *commotus* for *conmotus*, *corruptus* for *conruptus*.

4. Before *σ* or *ζ*, *ν* is dropped. E. g. *δαίμο-σι* for *δαίμον-σι*, *σύ-ζυγος* for *σύν-ζυγος*.

5. In many instances, after *ν* has been dropped before *σ*, the preceding short vowel is lengthened. *E* and *o* are changed into *ει* and *ου* respectively (§ 2. N. 3). E. g.

| | |
|---|---|
| *μέλᾱ-ς* for *μέλαν-ς* | *τιθεῖ-σι* for *τιθέν-σι* |
| *τετύφᾱ-σι* " *τετύφαν-σι* | *τύπτου-σι* " *τύπτον-σι*. |

This lengthening almost always takes place when *ντ, νδ, νθ,* are dropped before *σ* (§§ 10. 2 : 12. 4). E. g.

| | | | |
|---|---|---|---|
| *γράψᾱ-ς* | for *γράψαντ-ς* | *λέου-σι* | for *λέοντ-σι* |
| *τυφθεί-ς* | " *τυφθέντ-ς* | *σπεί-σω* | " *σπένδ-σω* |
| *δεικνύ-ς* | " *δεικνύντ-ς* | *πεί-σομαι* | " *πένθ-σομαι.* |

Note 1. We must not suppose that the omission of the lingual has any thing to do with the lengthening of the vowel before *σ* (§ 10. 2, N. 1).

Note 2. In some instances, *ν* before *σ* is changed into *σ*. E. g. *σύσσωμος* for *σύνσωμος.*

Note 3. The preposition *ἐν* remains unaltered before *ῥ, σ, ζ.* E. g. *ἐνράπτω, ἐνσάττω, ἐνζεύγνυμι.*

Note 4. In the following words *ν* is not dropped before *σ*· *κένσαι* (from *κεντέω*), *πέπανσις, πέφανσαι* (from *φαίνω*). Also in the ending *νς* of the third declension (§ 36. 1), as *ἕλμινς.* Also in the word *πάλιν,* in composition, as *παλινστομέω.*

§ **13.** At the beginning of a word *ῥ* is generally doubled, when, in the formation of a word, it happens to stand between two vowels. E. g.

*περιῤῥέω* from *περί* and *ῥέω* *ἔῤῥευκα* for *ἔρευκα.*

§ **14.** 1. When, in the formation of a compound word, a smooth consonant (*π, κ, τ*) happens to stand before a vowel having the rough breathing, that smooth consonant and the rough breathing form a corresponding rough consonant (*φ, χ, θ*). E. g.

| | | | |
|---|---|---|---|
| *ἀφ-ίημι* | for *ἀπ-ἵημι* | *καθ-αίρεσις* | for *κατ-αἵρεσις* |
| *δεχ-ήμερος* | " *δεκ-ἡμερος* | *αὐθ-ήμερος* | " *αὐτ-ἡμερος.* |

Note 1. In the words *τέθριππον* (*τέτταρες, ἵππος*), *φροῦδος* (*πρό, ὁδός*), *θοιμάτιον* (*τὸ ἱμάτιον*), *θατέρου* (*τοῦ ἑτέρου*), the rough breathing affects the smooth mute, although it does not immediately come in contact with it.

2. The same change takes place when, of two successive words, the first ends in a smooth consonant, and the next begins with a vowel having the rough breathing. E. g.

| | | | |
|---|---|---|---|
| *ἀφ' οὗ* | for *ἀπ' οὗ* | *μεθ' ἡμῶν* | for *μετ' ἡμῶν* |
| *καθ' ἑαυτόν* | " *κατ' ἑαυτόν* | *οὐχ ὑμῶν* | " *οὐκ ὑμῶν.* |

Note 2. The Ionic dialect violates these rules. E. g. *ἀπικέσθαι* for *ἀφικέσθαι, κατεύδω* for *καθεύδω, οὐκ οἷος* for *οὐχ οἷος.*

3. If two successive syllables would each have a rough con-

sonant (φ, χ, θ), the first rough consonant is often changed into its corresponding smooth (π, κ, τ). E. g.

| | | | |
|---|---|---|---|
| πέφηνα | for φέφηνα | τέθηλα | for θέθηλα |
| κέχανδα | " χέχανδα | τρέχω | " θρέχω. |

This change takes place in almost all *reduplications*.

Note 3. The *first aorist passive* deviates from this rule. E. g. ἀφέθην, ἐχύθην, not ἀπέθην, ἐκύθην.
Except ἐτέθην from τίθημι, and ἐτύθην from θύω.

Note 4. The termination θι of the *imperative active* (§ 88. 1) is changed into τι, if the preceding syllable has a rough consonant. E. g. τύφθητι for τύφθηθι, τίθετι for τίθεθι.
Except the imperatives φάθι from φημί, and τέθναθι from θνήσκω.

Note 5. In the verb ἜΧΩ, of which the future is ἕξω, the rough breathing is changed into the smooth breathing, ἔχω, on account of χ in the following syllable.

4. A rough consonant (φ, χ, θ) is never doubled; but instead of this, its corresponding smooth (π, κ, τ) is placed before it. E. g. ἀπφύς, Ἴαχχος, Ἀτθίς, not ἀφφύς, Ἴαχχος, Ἀθθίς.

## MOVABLE CONSONANTS.

§ **15.** 1. All *datives plural* in ι, and all *third persons* in ι and ε, are written both with and without a final ν. They are generally written with it when the next word begins with a vowel. E. g.

| | |
|---|---|
| θηρσὶν ἀγρίοις | θηρσὶ κακοῖς |
| φησὶν οὗτος | φησὶ Σωκράτης |
| τύπτουσιν αὐτούς | τύπτουσι τούτους |
| ἔστερξεν μέγα | ἔστερξε μέγα. |

2. Also, all adverbs of place in σι (§ 121. 1). E. g. Πλαταιᾶσι.
Also, the particles νύ and κέ, the adverbs πέρυσι and νόσφι, and the numeral εἴκοσι.

Note. In some Grammars, ν movable is written parenthetically. E. g. θηρσί (ν).

3. The words οὕτως, ἄχρις, μέχρις, and ἐξ (that is, ἐκς), and a few others, drop the ς before a consonant. E. g. οὕτω φησί, ἐκ θεοῦ.
Ἄχρις and μέχρις often drop the ς even before a vowel.

4. The adverb οὐ becomes οὐκ or οὐχ before a vowel. E. g. οὐ φησι, οὐκ εἶπε, οὐχ εἵπετο (§ 14. 2).

# SYLLABLES.

**§ 16.** 1. There are as many syllables in a Greek word as there are vowels and diphthongs in it.

2. Words of one syllable are called *monosyllables*; of two, *dissyllables*; and of more than two, *polysyllables*.

3. The last syllable except one is called the *penult*; the last except two, the *antepenult*. E. g. in εὖ-σπλαγ-χνος, χνος is the last syllable, σπλαγ, the penult, and εὖ, the antepenult.

Note 1. (1) Any single consonant may commence a Greek word.

(2) The following combinations of consonants may commence a Greek word or a syllable: βδ, βλ, βρ, γλ, γν, γρ, δμ, δν, δρ, ϑλ, ϑν, ϑρ, κλ, κμ, κν, κρ, κτ, μν, πλ, πν, πρ, πτ, σβ, σϑ, σκ, σκλ, σμ, σπ, σπλ, στ, στλ, στρ, σφ, σχ, τλ, τμ, τρ, φϑ, φλ, φρ, χϑ, χλ, χν, χρ.

(3) The following combinations also may commence a syllable: γδ, γμ, ϑμ, τν, φν, χμ.

(4) Further, any three consonants may begin a syllable, provided the first and the last pair may each begin a syllable. E. g. πτρ, χϑρ.

Note 2. Greek words are divided into syllables in the following manner:

(1) A single consonant standing between two vowels, or a combination of consonants capable of commencing a syllable (§ 16. N. 1), is placed at the beginning of the syllable. E. g. δι-α-λέ-γο-μαι, ὕ-σπληξ, κά-το-πτρον.

(2) When the combination cannot commence a syllable, its first consonant belongs to the preceding syllable. E. g. ἓλ-ϑω, ἄγ-χω, ψάλ-λω.

(3) A *compound* word is resolved into its component parts, if the first part ends with a consonant. E. g. πα-λίν-ορ-σος.

But if the first part ends with a vowel, the compound is divided like a simple word, even when that vowel has been cut off (§ 135. 3). E. g. πα-ρέ-λα-βον.

4. A syllable is called *pure*, when its vowel or diphthong is immediately preceded by the vowel of the preceding syllable. E. g. the following words end in α, αι, ας, ος, pure: σηπί-α, σηπί-αι, σηπί-ας, ἄγρι-ος.

## QUANTITY OF SYLLABLES.

§ **17.** In any Greek word, every syllable is either long or short.

1. A syllable is *long by nature* when it has a long vowel or diphthong. E. g. in the following words the penult is long by nature:

*οἶκος, ἄνθρωπος, τῑμή, πᾶσα.*

2. A syllable is said to be *long by position*, when its vowel, being short by nature, is followed by two or more consonants, or by a double consonant (*ζ, ξ, ψ*). E. g. in the following words the penult is long by position:

*ἐστέ, ὅρκος, ἄσπλαγχνος, φράζω.*

3. When a short vowel is followed by a *mute and a liquid*, the syllable is common. E. g. in the following words the penult is either long or short:

*τέκνον, ὕβρις.*

4. But the syllable is almost always long, when its vowel, being short by nature, is followed by the following combinations: *βλ, γλ, γμ, γν, δμ, δν.* E. g. the antepenult of *ἔβλεπον.*

NOTE 1. In the Epic language the syllable is generally long when its vowel, being short by nature, is followed by a mute and a liquid.

NOTE 2. In Homer and Hesiod, *σκ* and *ζ*, at the beginning of a word, do not always affect the preceding short vowel. E. g. (Il. 6, 402: 2, 634.)

5. Every syllable, which cannot be proved to be long, must be assumed to be short.

NOTE 3. The quantity of *α, ι, υ*, must be learned by observation. The following remarks, however, may be of some use to the learner:

(1) Every circumflexed *α, ι, υ,* is long by nature. (§ 21.) E. g. *πᾶν, ὑμῖν, δρῦς.*

(2) Every *α, ι, υ,* arising from contraction is long by nature. (§ 23.) E. g. *τίμᾱ, πόλῑς, βότρῡς,* from *τίμαε, πόλιες, βότρυες.*

(3) Every *ασ, υσ,* arising from *αντσ, υντσ,* is long by nature. (§ 12. 5.) E. g. *τύψᾱσι, ζευγνῦς,* for *τύψαντσι, ζευγνύντς.*

(4) Derivative words generally retain the quantity of their primitives.

§ **18.** 1. The epic and the lyric poets often shorten a long vowel or diphthong at the *end* of a word when the next word begins with a vowel. E. g. (Od. 5, 286) *Ὦ πόποι, ἦ μάλα δὴ μετεβούλευσαν θεοὶ ἄλλως,* where *ὦ πόποι, -σαν θεοὶ,* are dactyles.

Note 1. This kind of shortening occurs also in the middle of a word. E. g. *δηΐοιο* ( ⏑ – – ⏑ ), *τοιαυτί* ( ⏑ – – ).

2. A short syllable is often made long by the epic poets. E. g. *ἐπειδή* ( – – – ), *Αἰόλου* ( – – – ), *φίλε ἑκυρέ* ( ⏑ – ⏑ ⏑ – ).

Note 2. It is supposed that the ancients generally doubled in pronunciation the consonant following the short vowel. E. g. they read *ἐππειδή, Αἰόλλου.*

There are instances, however, where the short vowel was lengthened without reference to the following letter. E. g. *δῖά* for *δἴά.*

## ACCENT.

§ **19.** 1. The Greek has three accents, viz. the *acute* ( ´ ), the *grave* ( ` ), and the *circumflex* ( ˜ ).

The acute can stand only on one of the last three syllables of a word; the circumflex, only on one of the last two, and the grave only on the last.

Remark 1. The place of the accent in every word must be learned by observation.

Note 1. The following monosyllables (called *ἄτονα*) generally appear unaccented:

*εἰ, εἰς* or *ἐς, ἐν* or *εἰν, ἐξ* or *ἐκ, οὐ* or *οὐκ* or *οὐχ, ὡς,* and the articles *ὁ, ἡ, οἱ, αἱ.*

Remark 2. When the articles *ὁ, ἡ, οἱ, αἱ,* stand for demonstrative pronouns (§ 142. 1), they should be read as if they were accented.

Remark 3. Ὅ takes the acute when it is equivalent to the relative pronoun (§ 142. 2). For *ὅς*, see below (§ 123. N. 1).

Note 2. According to the old grammarians, the *grave* accent is understood on every syllable which appears unaccented. Thus *ἀνθρωποκτόνος, τύπτω,* are, according to them, *ἄνθρωπὸκτόνὸς, τύπτὼ.* It seems, then, that the grave accent is *no* accent at all.

2. A word is called *oxytone*, when it has the acute accent on the last syllable. E. g. *πιστός, εἰπέ, ἀγαθοί.*

*Paroxytone*, when it has the acute accent on the penult. E. g. *θέλω, μεμερίσθαι.*

*Proparoxytone*, when it has the acute on the antepenult. E. g. *ἄνθρωπος, ἄξιοι, πόλεως.*

3. A word is called *perispomenon*, when it has the circumflex on the last syllable. E. g. *ἐπιθῶ, διαπερᾶν, ποδοῖν.*

*Properispomenon*, when it has the circumflex on the penult. E. g. *τοῦτον, μεμνῆσθαι, μᾶλλον.*

4. A word is called *barytone*, when its last syllable has *no* accent at all. (§ 19. N. 2.) E. g. *τύπτω, τοῦτον, περιερχόμενος.*

5. When the accented syllable has a diphthong, the accent is placed over the second vowel of that diphthong. E. g. *αἵματα, θωῦμα.* Except the improper diphthongs *ᾳ, ῃ, ῳ.* (See also § 4. 4.)

§ **20.** 1. If the *last syllable* is *long* either by nature or by position (§ 17. 1, 2), no accent can be placed on the antepenult.

2. The Acute can stand on the *antepenult* only when the last syllable is short. E. g. *ἄνθρωπος, διέφθορεν, πέλεκυς.*

Note 1. The endings *αι* and *οι* are, with respect to accent, short. E. g. *λέγονται, ἄνθρωποι.*

Except the third person singular of the *optative active.* E. g. *τιμήσαι, τιμήσοι.*

Except also the adverb *οἴκοι, at home*, which in reality is an old dative.

Note 2. The endings *ω, ῳ, ως, ῳς, ων, ῳν,* of the *second declension*, and *ως, ων,* of the genitive of nouns in *ις, υς,* of the *third declension*, permit the accent to be on the antepenult. (§§ 33: 43. 3.) E. g. *ἀνώγεω, πόλεως, πόλεων.*

NOTE 3. Also the Ionic termination ω of the genitive singular of the first declension permits the accent to stand on the antepenult. E. g. *Τυδείδεω.* (§ 31. N. 3.)

3. The *penult*, if accented, takes the acute when it is short by nature, or when the last syllable is long by nature. E. g. *λόγος, μούσης.*

4. When a word, which has the acute on the last syllable, stands before other words belonging to the same sentence, this acute becomes grave (ˋ). E. g. *τοὺς πονηροὺς καὶ τοὺς ἀγαθοὺς ἀνθρώπους,* not *τούς πονηρούς καί τούς ἀγαθούς ἀνθρώπους.*

§ **21.** 1. The CIRCUMFLEX can be placed only on a syllable *long by nature.* E. g. *τῆς τιμῆς, διαπερῶν.*

2. A *penult* long by nature, if accented, takes the circumflex only when the vowel of the last syllable is short by nature. E. g. *μᾶλλον, πῖνε, καταῖνξ.* So *εἶναι, οἶκοι,* (§ 20. N. 1.)

## ENCLITICS.

§ **22.** 1. *Enclitics* are words which throw their accent back upon the last syllable of the preceding word. The following words are enclitics:

(1) The *personal pronouns* *μοῦ, μοί, μέ, σοῦ, σοί, σέ, οὗ, οἷ, ἕ, σφωέ, σφῶϊν, σφέων, σφέας, σφέα, σφίσι, σφίν, σφέ, σφάς.* We must observe, that, of those beginning with *σφ,* only the oblique cases are enclitic.

(2) The *indefinite pronoun* *τὶς, τὶ,* through all the cases, as also the words *τοῦ, τῷ,* for *τινὸς, τινὶ.*

(3) The *present indicative* of *εἰμί, am,* and *φημί, say.* Except the monosyllabic 2 pers. sing. *εἶ* or *εἶς,* and *φής.*

(4) The *particles* *ποθέν, ποθί, ποί, πή, πού, πώς, ποτέ, γέ, θήν, κέ* or *κέν, νύ* or *νύν, πέρ, πώ, τέ, τοί, ῥά,* and the inseparable particle *δέ, to.*

2. If the word before the enclitic has the acute on the antepenult, or the circumflex on the penult, the enclitic throws back an acute on the last syllable of that word. E. g. *ἄνθρωπός τις,* for *ἄνθρωπος τὶς· δεῖξόν μοι,* for *δεῖξον μοὶ.*

3. When the word before the enclitic has the accent on the last syllable, the accent of the enclitic disappears. In this case the acute does not become grave (§ 20. 4). E. g. *ἐγώ φημι,* for *ἐγὼ φημί· πολλοῖς τισι,* for *πολλοῖς τισὶ.*

Monosyllabic enclitics lose their accent also when the preceding word has the acute on the penult. E. g. *τούτου γε.*

4. An enclitic of two syllables retains its accent,

(1) When the preceding word has the acute on the penult. E. g. *ἄνδρες τινὲς.*

(2) When the syllable upon which its accent would have been thrown back has been elided (§ 25). E. g. *πόλλ' ἐστὶ*, for *πολλά ἐστι.*

Note 1. Enclitics, which stand at the beginning of a sentence, retain their accent. E. g. *σοῦ γὰρ κράτος ἐστὶ μέγιστον.*

Remark. The abovementioned personal pronouns retain their accent, when they depend upon a *preposition.* E. g. *ἐπὶ σοί*, not *ἐπί σοι.* Except *μέ* in the formula *πρός με.*

Note 2. When several enclitics succeed each other, the preceding takes the accent of the following. E. g. *οὐδέποτέ ἐστί σφισιν*, for *οὐδέποτε ἐστὶ σφίσιν.*

Note 3. Frequently the indefinite pronouns and the particles are not separated by a space from the attracting word. E. g. *οὔτε, μήτις, ὅστις, οἵστισιν, ὥστε.*

## CONTRACTION.

§ **23.** A pure syllable (§ 16. 4) and the one immediately preceding it are often united into one *long* syllable. This is called *contraction.* It takes places generally as follows:

*αα* are contracted into *α*, as *μνάα μνᾶ.*
*αᾳ* — *ᾳ*, as *μνάᾳ μνᾷ.*
*ααι* — *αι*, as *μνάαι μναῖ.*
*αε* — *ᾱ*, as *τίμαε τίμᾱ.*
*αει* — *ᾳ*, as *τιμάει τιμᾷ.*
*αη* — *ᾱ*, as *τιμάητε τιμᾶτε.*
*αῃ* — *ᾳ*, as *τιμάῃς τιμᾷς.*
*αΐ* — *ᾳ*, as *ἀΐσσω ᾄσσω.*
*αο* — *ω*, as *τιμάομεν τιμῶμεν.*
*αοι* — *ῳ*, as *τιμάοιμεν τιμῷμεν.*
*αου* — *ω*, as *τιμάουσι τιμῶσι.*
*αω* — *ω*, as *τιμάω τιμῶ.*
*εα* — *η*, as *γέα γῆ.* Sometimes into *ᾱ*, as *χρύσεα χρυσᾶ, ὑγιέα ὑγιᾶ.*
*εᾳ* — *ῃ*, as *χρυσέᾳ χρυσῇ.*
*εαι* — *ῃ* or *αι*, as *τύπτεαι τύπτῃ, χρύσεαι χρυσαῖ.*
*εε* — *ει*, as *φίλεε φίλει.* Sometimes into *η*, as *τριήρεε τριήρη.*
*εει* — *ει*, as *φιλέεις φιλεῖς.*
*εη* — *η*, as *φιλέητε φιλῆτε.*
*εῃ* — *ῃ*, as *φιλέῃς φιλῇς.*
*εῖ* — *ει*, as *πόλεῖ πόλει.*
*εο* — *ου*, as *φιλέομεν φιλοῦμεν.*
*εοι* — *οι*, as *φιλέοιμεν φιλοῖμεν.*
*εου* — *ου*, as *φιλέουσι φιλοῦσι.*

εω — ω, as φιλέω φιλῶ.
ηε — η, as τιμήεσσα τιμῆσσα.
ηει — ῃ, as τιμήεις τιμῆς.
ηϊ — ῃ, as Θρηΐσσα Θρῃσσα.
ιε — ῑ, as πόλιες πόλῑς.
ιι — ῑ, as πόλιι πόλῑ.
οα — ω or ᾱ, as ἠχόα ἠχώ, ἁπλόα ἁπλᾶ.
οαι — αι, as διπλόαι διπλαῖ.
οε — ου, as δηλόετε δηλοῦτε.
οει — ου, as δηλόειν δηλοῦν. Verbs in οω (§ 116) contract the endings οει and οεις into οι and οις, as δηλόει δηλοῖ, δηλόεις δηλοῖς.
οη — ω, as δηλόητε δηλῶτε. Sometimes into η, as διπλόη διπλῆ.
οῃ — οι, as δηλόῃς δηλοῖς. This contraction occurs only in verbs in οω. Verbs in ωμι (§ 117) contract οῃ into ῳ.
οϊ — οι, as ἠχόϊ ἠχοῖ.
οο — ου, as δηλόομεν δηλοῦμεν.
οοι — οι, as δηλόοιμεν δηλοῖμεν.
οου — ου, as δηλόουσι δηλοῦσι.
οω — ω, as δηλόω δηλῶ.
οῳ — ῳ, as πλόῳ πλῷ.
νε — ῡ, as ἰχθύες ἰχθῦς.
νϊ — νι, as πληθύϊ πληθυῖ.
ωϊ — ῳ, as λωΐων λῴων.

Note 1. (1) The Doric dialect contracts αε and αει into η and ῃ respectively. E. g. ὅραε ὅρη, ὁράει ὁρᾷ.

The Attic does the same in the following verbs, διψάω, ζάω, κνάω, πεινάω, σμάω, χράομαι.

(2) The Ionic and the Doric contract εο into εν. E. g. στεφανέονται στεφανεῦνται.

Note 2. The contraction is often left to pronunciation. E. g. Διομήδ-εα (⏑ ⏑ – –), Αἰγυπτ-ίων (– – –). This kind of contraction is called *synizēsis* or *synecphonēsis*.

Note 3. Accent. (1) If one of the syllables to be contracted has the accent, the accent generally remains on the contracted syllable. And if this syllable be a penult or antepenult, the accent is determined according to §§ 20: 21; if it be a final syllable, it takes the circumflex, except when the word uncontracted has the acute accent on the last syllable. E. g. φιλεόμεθα φιλούμεθα, πλέετε πλεῖτε· τιμάω τιμῶ· βεβαώς βεβώς.

(2) If neither of the syllables to be contracted has the accent, the accent of the word generally retains its place. E. g. πόλεες πόλεις.

## CRASIS.

§ **24.** Two contiguous words are, in many instances, contracted into one, when the first ends and the next begins with

a vowel. This kind of contraction is called *crasis*. The *coronis* (᾽) is generally placed over the contracted syllable. E. g.

τοὐναντίον for τὸ ἐναντίον
ταὐληθές " τὸ ἀληθές.

NOTE 1. The ι is subscribed only when it stands at the end of the last of the syllables to be contracted. E. g. ἐγῷμαι for ἐγὼ οἶμαι, but κἀγώ for καὶ ἐγώ.

NOTE 2. The crasis is sometimes left to pronunciation. E. g. (Il. 2, 651) Ἐνυαλίῳ ἀνδρειφόντῃ, to be read Ἐνυαλιῶνδρειφόντῃ.

## ELISION.

§ **25.** When the first of two contiguous words ends with a short vowel, and the other begins with a vowel, the former often drops its final vowel, and the *apostrophe* (᾽) is put over the vacant place. This is called *elision*. E. g.

δι᾽ ἐμοῦ for διὰ ἐμοῦ
ἐπ᾽ αὐτῷ " ἐπὶ αὐτῷ
ἐφ᾽ ἡμῖν (§ 14. 2) for ἐπὶ ἡμῖν.

REMARK. The prepositions περί and πρό never lose their final vowel. E. g. περὶ αὐτόν, πρὸ Ἀθηνῶν.

NOTE 1. The diphthong αι is sometimes elided by the poets, but only in the passive terminations μαι, σαι, ται, and σθαι. E. g. βούλομ᾽ ἐγώ, for βούλομαι ἐγώ· καλεῖσθ᾽ ἀπαγξαίμην, for καλεῖσθαι ἀπαγξαίμην.

NOTE 2. The epic poets, in some instances, reject the final vowel even when the following word begins with a consonant. E. g. ἂν νέκυας, for ἀνὰ νέκυας· παρ Ζηνί, for παρὰ Ζηνί.

NOTE 3. ACCENT. (1) In *prepositions* and *conjunctions*, if the elided vowel had the accent, this accent also is cut off with the vowel. E. g. ἀμφ᾽ αὐτῷ, ἀλλ᾽ εἰπέ.

(2) In all other words the accent is thrown back upon the preceding syllable. E. g. φήμ᾽ ἐγώ, for φημὶ ἐγώ.

## SYNCOPE, METATHESIS, AND APHÆRESIS.

§ **26.** 1. *Syncope* is an omission of a vowel from the middle of a word. E. g. πατρός, for πατέρος.

2. *Metathesis* is an interchange of place between two contiguous letters in the same word. E. g. κραδία, for καρδία.

3. *Aphæresis* is the taking of a letter from the beginning of a word. E. g. *ποῦ 'στιν*, for *ποῦ ἐστιν*.

Note. The combinations *μλ*, *μρ*, *νρ*, arising from a syncope or from a metathesis, are changed into *μβλ*, *μβρ*, *νδρ*, respectively. E. g. *γαμβρός* for *γαμερός*, *ἀνδρός* for *ἀνέρος*.

## PUNCTUATION.

§ **27.** The Greek has the following punctuation marks:

| | |
|---|---|
| Comma, | [ , ] |
| Colon, | [ · ] |
| Period, | [ . ] |
| Interrogation, | [ ; ] |
| Apostrophe (§ 25), | [ ᾽ ] |
| Coronis (§ 24), | [ ᾽ ] |
| Marks of quantity (§ 2), | [ – ] and [ ⏑ ] |
| Marks of parenthesis, | [ ( ) ] |
| Mark of diæresis, | [ ¨ ] |
| Mark of admiration, | [ ! ] |

Note 1. The mark of *diæresis* is placed over *ι* or *υ* to prevent its forming a diphthong with the preceding vowel. E. g. *γῄρᾳϊ*, *ἀϋτή*, are trissyllables, but *γήρᾳι*, *αὐτή*, are dissyllables.

Note 2. The mark of *admiration* is not much used.

## PRONUNCIATION.

§ **28.** 1. It is supposed by many that the ancient pronunciation, that is, the pronunciation of the ancient Athenians and of the well educated in general, is in a great measure lost. The best expedient, according to some, is, to observe how the Romans expressed Greek, and the Greeks Roman names. This would be a very good expedient, if the ancient pronunciation of the Latin language was not as uncertain as that of the Greek.

According to others, the best rule is, to observe how the ancient Greeks expressed the sounds made by particular animals. This rule is, to say the least, very ridiculous, because dogs and sheep are hardly teachers of articulate sounds, and because there are as many ways of expressing the sound made

by any animal, as there are nations upon the face of the earth. The frog, for example, in ancient Greek sings *βρεκεκεκὲξ κοὰξ, κοὰξ*, in modern Greek, *μπάκα κάκα*, in English, *croak croak*.

2. Others maintain that the modern Greek language is the only source from which any definite notions concerning the ancient pronunciation can be derived. First, because this language is immediately derived from the ancient; a circumstance of no small importance. Secondly, because its pronunciation is remarkably uniform; and uniformity in matters of this sort cannot be attributed to mere chance. Further, the modern Greek method is founded on tradition, while all other methods hang on conjecture. For the benefit of the curious we proceed to describe it.

*α* and *ᾳ* are pronounced like *a* in *father*. After the sound *I* (*ι, η, ει, οι, υ, υι*) it is pronounced like *a* in *peculiarity*.

*αι* like *ε*.

*αυ, ευ, ηυ, ωυ*, before a vowel, a liquid, or a middle mute (*β, γ, δ*) are pronounced like *av, ev, eev, ov*, respectively. In all other cases, like *af, ef, eef, off*.

*β* like *v*.

*γ* before the sounds *E* and *I* is pronounced nearly like *y* in *yes, York*. In all other cases it is guttural, like the German *g* in *Tag*.

*γγ* and *γκ* like *ng* in *strongest*.

*γξ* like *nx*.

*γχ* like *ng-h*, nearly.

*δ* like *th* in *that*.

*ε* like *e* in *fellow*, nearly.

*ει* like *ι*.

*ευ*, see *αυ*.

*ζ* like *z*.

*η* and *ῃ* like *ι*.

*ηυ*, see *αυ*.

*ϑ* like *th* in *thin*.

*ι* like *i* in *machine*.

*κ* like *k*.

*λ* like *l*. Before the sound *I*, like *ll* in *William*.

*μ* like *m*.

*μπ* like *mb*, as *ἔμπροσθεν* pronounced *émbrosthen*.

*μψ* (*μπσ*) like *mbs*.

*ν* like *n*. Before the sound *I*, like *n* in *oNion*.

The words *τὸν, τὴν, ἐν, σὺν*, before a word beginning with *κ* or *ξ*, are pronounced like *τὸγ, τὴγ, ἐγ, σὺγ* before *κ* or *ξ*. (See *γκ, γξ*.) E. g. *τὸν καιρόν, ἐν ξυλόχῳ*, pronounced *τὸ-*

*γκαιρόν, ἐγξυλόχῳ.* Before *π* or *ψ* they are pronounced *τὸμ, τὴμ, ἐμ, σὺμ.* E. g. *τὸν πονηρόν, σὺν ψυχῇ*, pronounced *τὸμπονηρόν, σὺμψυχῇ.*

*ντ* like *nd*, as *ἔντιμος* pronounced *éndimos.*

*ξ* like *x* or *ks.*

*ο* like *o* in *porter.*

*οι* like *ι.*

*ου* like *oo* in *moon.*

*π, ρ*, like *p, r.*

*σ* like *s* in *soft.* Before *β, γ, δ, μ, ρ*, it is sounded like *ζ.* E. g. *κόσμος, σβέσαι, Σμύρνη*, pronounced *κόζμος, ζβέσαι, Ζμύρνη.* So also at the end of a word, *τοὺς βασιλεῖς τῆς γῆς*, pronounced *τοὺζβασιλεῖς τῆζγῆς.*

*τ* like *t* in *tell.*

*υ* like *ι.*

*υι* like *ι.*

*φ* like *ph* or *f.*

*χ* like German *ch* or Spanish *j.*

*ψ* like *ps.*

*ω* and *ῳ* like *o.*

*ων*, see *αν.*

The *rough breathing* is silent in modern Greek.

So far as *quantity* is concerned, all the short vowels are equivalent to the long ones.

The written *accent* guides the stress of the voice.

The accent of the *enclitic*, however, is disregarded in pronunciation. But when the attracting word has the accent on the antepenult, its last syllable takes the secondary accent. E. g. *δεῖξόν μοι*, pronounced *δείξονμοι*, but *λέλεκταί μοι* has the primary accent on the first syllable *λε*, and the secondary on *κται.*

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# PART II.

# INFLECTION OF WORDS.

## PARTS OF SPEECH.

§ **29.** 1. The declinable parts of speech are the noun, the article, the pronoun, the verb, and the participle.

2. The indeclinable parts of speech are the adverb, the preposition, the conjunction, and the interjection.

3. The declinable parts of speech have three NUMBERS; the singular, the dual, and the plural.

The dual may be used when two things are spoken of; but not necessarily.

## NOUN.

§ **30.** 1. Nouns are grammatically divided into substantive and adjective. Substantives are divided into proper and common.

2. The noun has three GENDERS; the masculine, the feminine, and the neuter. The masculine is, in grammar, distinguished by the article ὁ, the feminine, by ἡ, and the neuter, by τό. E. g. ὁ ἀνήρ, *the man*, ἡ γυνή, *the woman*, τὸ σῦκον, *the fig*.

Nouns which are either masculine or feminine are said to be of the *common gender*. Such nouns are, in grammar, distinguished by the articles ὁ, ἡ. E. g. ὁ, ἡ ἄνθρωπος, *a human being*.

3. The noun has three DECLENSIONS; the first declension, the second declension, and the third declension.

4. The CASES are five; the nominative, the genitive, the dative, the accusative, and the vocative.

NOTE 1. All *neuters* have three of the cases alike, viz. the nominative, accusative, and vocative. In the plural these cases end in *α* · except some neuters of the second declension, which end in *ω* (§ 33).

NOTE 2. The nominative, accusative, and vocative *dual*, are alike. The genitive and dative *dual* are also alike.

In the *plural*, the vocative is always like the nominative.

## FIRST DECLENSION.

§ **31.** 1. The following table exhibits the *endings* of the first declension.

| *S.* | *Fem.* | | *Mas.* | | *D. F. & M.* | | *P. F. & M.* | |
|---|---|---|---|---|---|---|---|---|
| N. | η | ᾰ ᾱ | ης | ᾱς | N. | ᾱ | N. | αι |
| G. | ης | ης or ᾱς ᾱς | ου | ου | G. | αιν | G. | ων |
| D. | ῃ | ῃ or ᾳ ᾳ | ῃ | ᾳ | D. | αιν | D. | αις |
| A. | ην | ᾰν ᾱν | ην | ᾱν | A. | ᾱ | A. | ᾱς |
| V. | η | ᾰ ᾱ | η or ᾰ | ᾱ | V. | ᾱ | V. | αι |

2. Nouns in *η* or *ᾰ* or *ᾱ* are feminine. E. g. *ἡ τιμή, honor, ἡ μοῦσᾰ, muse, ἡ σοφίᾱ, wisdom.*

Nouns in *ης* or *ᾱς* are masculine. E. g. *ὁ τελώνης, publican, ὁ ταμίας, steward.*

| *S.* ἡ (*honor*) | *D.* (*two honors*) | *P.* (*honors*) |
|---|---|---|
| N. τῑμή | N. τιμά | N. τιμαί |
| G. τιμῆς | G. τιμαῖν | G. τιμῶν |
| D. τιμῇ | D. τιμαῖν | D. τιμαῖς |
| A. τιμήν | A. τιμά | A. τιμάς |
| V. τιμή | V. τιμά | V. τιμαί |
| *S.* ἡ (*muse*) | *D.* (*two muses*) | *P.* (*muses*) |
| N. μοῦσα | N. μούσα | N. μοῦσαι |
| G. μούσης | G. μούσαιν | G. μουσῶν |
| D. μούσῃ | D. μούσαιν | D. μούσαις |
| A. μοῦσαν | A. μούσα | A. μούσας |
| V. μοῦσα | V. μούσα | V. μοῦσαι |

| *S.* ὁ (*publican*) | *D.* (*two publicans*) | *P.* (*publicans*) |
|---|---|---|
| N. τελώνης | N. τελώνα | N. τελῶναι |
| G. τελώνου | G. τελώναιν | G. τελωνῶν |
| D. τελώνῃ | D. τελώναιν | D. τελώναις |
| A. τελώνην | A. τελώνα | A. τελώνας |
| V. τελώνη | V. τελώνα | V. τελῶναι |

| *S.* ὁ (*steward*) | *D.* (*two stewards*) | *P.* (*stewards*) |
|---|---|---|
| N. ταμίας | N. ταμία | N. ταμίαι |
| G. ταμίου | G. ταμίαιν | G. ταμιῶν |
| D. ταμίᾳ | D. ταμίαιν | D. ταμίαις |
| A. ταμίαν | A. ταμία | A. ταμίας |
| V. ταμία | V. ταμία | V. ταμίαι |

3. Nouns in *α* pure (§ 16. 4), ρα, and some others, retain the *α* throughout the singular. E. g. *σοφία, σοφίας, σοφίᾳ, σοφίαν · χαρά, χαρᾶς, χαρᾷ, χαράν.*

| *S.* ἡ (*house*) | *D.* (*two houses*) | *P.* (*houses*) |
|---|---|---|
| N. οἰκία | N. οἰκία | N. οἰκίαι |
| G. οἰκίας | G. οἰκίαιν | G. οἰκιῶν |
| D. οἰκίᾳ | D. οἰκίαιν | D. οἰκίαις |
| A. οἰκίαν | A. οἰκία | A. οἰκίας |
| V. οἰκία | V. οἰκία | V. οἰκίαι |

4. The following classes of nouns in ης have ᾰ̆ in the *vocative singular.*

(1) Nouns in της. E. g. *πολίτης, citizen,* voc. πολῖτᾰ̆.

Remark 1. In Homer, *ἀϊναρίτης, unhappily brave,* has voc. *ἀϊναρίτη.*

(2) Nouns derived from verbs by adding ης to the last consonant of the verb. (§ 129. N. 3.) E. g. *γεωμέτρης, geometer,* voc. γεωμέτρᾰ̆.

(3) All national appellations. E. g. *Σκύθης, Scythian,* voc. *Σκύθᾰ̆.*

(4) A few proper names. E. g. *Πυραίχμης, Pyræchmes,* voc. *Πυραῖχμᾰ̆.*

Note 1. Quantity. (1) *Α* of the *nominative singular* is always short when the genitive has ης. E. g. *μοῦσᾰ̆, μούσης.*

It is very often long when the genitive has ας. E. g. *σοφίᾱ, σοφίας.*

All proparoxytones and properispomena have of course the *α* short. E. g. *ἀλήθειᾰ̆, μοῖρᾰ̆.*

Further, oxytones and paroxytones, which have *ας* in the genitive, have *α* long in the nominative. E. g. *χαρά, χαρᾶς· πέτρα, πέτρας.* Except the numeral *μιᾰ́*, and the proper names *Κῐ́ῤῥᾰ* and *Πύῤῥᾰ*.

(2) *Ας* is long. E. g. *ταμίᾱς, σοφίᾱς.*

(3) *Αν* of the *accusative singular* always follows the quantity of the nominative singular. E. g. *μοῦσᾰ, μοῦσᾰ́ν· σοφίᾱ, σοφίᾱν.*

(4) *Α* of the *vocative singular* from nouns in *ας* is always long; from nouns in *ης* it is always short. E. g. *ταμίᾱς, ταμίᾱ· πολίτης, πολῖτᾰ́.*

(5) *Α* of the *nominative, accusative,* and *vocative, dual,* is always long. E. g. *μούσᾱ.*

Note 2. Accent. (1) The accent remains on the same syllable as in the nominative, if the last syllable permits it: if not, it is removed to the next syllable. (§ 20. 1, 2, 3.) E. g. *θάλασσα, θάλασσαν, θάλασσαι· θαλάσσης, θαλάσσῃ.*

Remark 2. *Δεσπότης, master,* has voc. *δέσποτα,* not *δεσπότα.*

(2) The endings of the *genitive* and *dative* of all the numbers take the circumflex, when the nominative has the accent on the last syllable. E. g. *τιμή, τιμῆς, τιμῇ, τιμαῖς.*

(3) *Ων* of the *genitive plural* of barytones also is circumflexed. E. g. *μοῦσα, μουσῶν.*

Except the *feminine* of barytone adjectives and participles in *ος*. (§ 49. 1.) E. g. *ἄξιος, ἀξία, ἄξιον· τυπτόμενος, τυπτομένη, τυπτομένων.*

Except also the following nouns: *χρήστης, χρήστων· οἱ ἐτησίαι, ἐτησίων· ἀφύη, ἀφύων.*

Note 3. Dialects. (1) The following table exhibits the dialectic peculiarities of the first declension.

*Sing.* N. Old *ᾰ* for *ης*, as *ἱππότᾰ.*

G. Old *ᾱο*, Ionic *εω*, Doric *ᾱ*, for *ου*, as *Ἀτρείδης, Ἀτρείδᾱο, Ἀτρείδεω, Ἀτρείδᾱ.* Before a vowel *εω* drops *ε*, as *Ἑρμείας, Ἑρμείω* for *Ἑρμείεω.*

The Attics sometimes use the Doric genitive, especially in proper names.

*Plur.* G. Old *ᾱων*, Ionic *εων*, Doric *ᾶν*, for *ῶν*, as *μοῦσα, μουσάων, μουσέων, μουσᾶν.*

D. Old *αισι*, Ionic *ῃσι* or *ῃς*, for *αις*, as *μοῦσα, μούσαισι, μούσῃσι, μούσῃς.*

A. Doric *ᾱ́ς* for *ᾱς*, as *τέχνη, τέχνᾱ́ς.*

*Sing* and *Plur*. G. D. Epic ηφι or ηφιν for ης, ῃ, ων, αις, as τιμή, τιμῆφι.

(2) For η the Dorians use ᾱ, as τιμά, ᾶς, ᾷ, άν, ά.

On the other hand the Ionians use η for ᾱ, but only in the singular, as σοφίη, ης, ῃ, ην, η. (§ 2. N. 3.)

§ **32.** Nouns in αα, εα, εας, and οη, are contracted. (§ 23.) E. g.

μνάα μνᾶ, *mina*, G. μνάας μνᾶς, D. μνάᾳ μνᾷ, A. μνάαν μνᾶν, V. μνάα μνᾶ, *Plural* N. μνάαι μναῖ, G. μνάων μνῶν, D. μνάαις μναῖς, A. μνάας μνᾶς, V. μνάαι μναῖ.

σῡκέα συκῆ, *fig-tree*, G. συκέας συκῆς, D. συκέᾳ συκῇ, A. συκέαν συκῆν, V. συκέα συκῆ, *Plural* N. συκέαι συκαῖ, G. συκεῶν, συκῶν, D. συκέαις συκαῖς, A. συκέας συκᾶς, V. συκέαι συκαῖ.

ἀργυρέα ἀργυρᾶ, *of silver*, G. ἀργυρέας ἀργυρᾶς, &c.

Ἑρμέας Ἑρμῆς, *Hermes*, G. Ἑρμέου Ἑρμοῦ, D. Ἑρμέᾳ Ἑρμῇ, &c.

ἁπλόη ἁπλῆ, *simple*, G. ἁπλόης ἁπλῆς, &c.

Note 1. The vowels εα are contracted into η. But when they are preceded by a vowel or by ρ, they are contracted into α. In the *accusative plural* they are always contracted into ᾱ.

Note 2. The contracted forms of βορέας generally double the ρ. Thus, βορέας βοῤῥᾶς.

## SECOND DECLENSION.

§ **33.** 1. The following table exhibits the *endings* of the second declension.

| *S.* | *M. & F.* | *Neut.* | *D.* | *All genders.* | *P.* | *M. & F.* | *Neut.* |
|---|---|---|---|---|---|---|---|
| N. | ος ως | ον ων | N. | ω | N. | οι ῳ | ᾰ ω |
| G. | ου ω | ου ω | G. | οιν ῳν | G. | ων | ων |
| D. | ῳ | ῳ | D. | οιν ῳν | D. | οις ῳς | οις ῳς |
| A. | ον ων | ον ων | A. | ω | A. | ους ως | ᾰ ω |
| V. | ε ως | ον ων | V. | ω | V. | οι ῳ | ᾰ ω |

2. Nouns in ος or ως are masculine or feminine. E. g. ὁ λόγος, *word*, ἡ νῆσος, *island*, ὁ νεώς, *temple*.

Nouns in ον or ων are neuter. E. g. τὸ σῦκον, *fig*, τὸ ἀνώγεων, *hall*.

| *S.* ὁ (*word*) | *D.* (*two words*) | *P.* (*words*) |
|---|---|---|
| N. λόγος | N. λόγω | N. λόγοι |
| G. λόγου | G. λόγοιν | G. λόγων |
| D. λόγῳ | D. λόγοιν | D. λόγοις |
| A. λόγον | A. λόγω | A. λόγους |
| V. λόγε | V. λόγω | V. λόγοι |

| *S.* τὸ (*fig*) | *D.* (*two figs*) | *P.* (*figs*) |
|---|---|---|
| N. σῦκον | N. σύκω | N. σῦκα |
| G. σύκου | G. σύκοιν | G. σύκων |
| D. σύκῳ | D. σύκοιν | D. σύκοις |
| A. σῦκον | A. σύκω | A. σῦκα |
| V. σῦκον | V. σύκω | V. σῦκα |

| *S.* ὁ (*temple*) | *D.* (*two temples*) | *P.* (*temples*) |
|---|---|---|
| N. νεώς | N. νεώ | N. νεῴ |
| G. νεώ | G. νεῷν | G. νεῶν |
| D. νεῷ | D. νεῷν | D. νεῷς |
| A. νεών | A. νεώ | A. νεώς |
| V. νεώς | V. νεώ | V. νεῴ |

| *S.* τὸ (*hall*) | *D.* (*two halls*) | *P.* (*halls*) |
|---|---|---|
| N. ἀνώγεων | N. ἀνώγεω | N. ἀνώγεω |
| G. ἀνώγεω | G. ἀνώγεῳν | G. ἀνώγεων |
| D. ἀνώγεῳ | D. ἀνώγεῳν | D. ἀνώγεως |
| A. ἀνώγεων | A. ἀνώγεω | A. ἀνώγεω |
| V. ἀνώγεων | V. ἀνώγεω | V. ἀνώγεω |

NOTE 1. The following neuters have *ο* instead of *ον* in the nominative, accusative, and vocative, singular: ἄλλο, αὐτό, ἐκεῖνο, ὅ, τό, τοῦτο, from ἄλλος, αὐτός, ἐκεῖνος, ὅς, ὁ, οὗτος, respectively.

REMARK 1. Further, the termination *ων* of the *accusative singular* often drops the *ν*. E. g. Ἄθως, acc. Ἄθω for Ἄθων.

NOTE 2. QUANTITY. *Α* of the neuter plural is always short.

NOTE 3. ACCENT. (1) The accent remains on the same syllable as in the nominative, if the last syllable permits it: if not, it is removed to the next syllable. (§ 20. 1, 2, 3.) E. g. ἄνθρωπος, ἄνθρωπον, ἄνθρωποι· ἀνθρώπῳ, ἀνθρώπων.

(2) The endings of the *genitive* and *dative* of all the numbers take the circumflex, when the nominative has the accent on the last syllable. E. g. θεός, θεοῦ, θεοῖν, θεοῖς.

Except the *genitive singular* of nouns in ως. E. g. νεώς, gen. νεώ.

Remark 2. For the accent of proparoxytones in ως, ων, see above (§ 20. N. 2).

Note 4. Dialects. The following table exhibits the dialectic peculiarities of the second declension.

*Sing.* G. Old οιο, Doric ω, for ου, as λόγος, λόγοιο, λόγω.
Nouns in ως have ωο instead of οιο, as Πετεώς, Πετεῶο.

*Dual.* G. D. Epic οιιν for οιν, as ἵππος, ἵπποιιν.

*Plur.* D. Old οισι for οις, as Θριγκός, Θριγκοῖσι.
A. Doric ως or ος for ους, as λύκος, λύκως, λύκος.

*Sing. & Plur.* G. D. Epic οφι or οφιν for ου, ῳ, ων, οις, as Θεός, Θεόφιν.

§ **34.** Nouns in εος, οος, εον, οον, are contracted. (§ 23.) E. g.

| *S.* ὁ (*mind*) | | *D.* (*two minds*) | | *P.* (*minds*) | |
|---|---|---|---|---|---|
| N. νόος | νοῦς | N. νόω | νώ | N. νόοι | νοῖ |
| G. νόου | νοῦ | G. νόοιν | νοῖν | G. νόων | νῶν |
| D. νόῳ | νῷ | D. νόοιν | νοῖν | D. νόοις | νοῖς |
| A. νόον | νοῦν | A. νόω | νώ | A. νόους | νοῦς |
| V. νόε | νοῦ | V. νόω | νώ | V. νόοι | νοῖ |

| *S.* τὸ (*bone*) | | *D.* (*two bones*) | | *P.* (*bones*) | |
|---|---|---|---|---|---|
| N. ὀστέον | ὀστοῦν | N. ὀστέω | ὀστώ | N. ὀστέα | ὀστᾶ |
| G. ὀστέου | ὀστοῦ | G. ὀστέοιν | ὀστοῖν | G. ὀστέων | ὀστῶν |
| D. ὀστέῳ | ὀστῷ | D. ὀστέοιν | ὀστοῖν | D. ὀστέοις | ὀστοῖς |
| A. ὀστέον | ὀστοῦν | A. ὀστέω | ὀστώ | A. ὀστέα | ὀστᾶ |
| V. ὀστέον | ὀστοῦν | V. ὀστέω | ὀστώ | V. ὀστέα | ὀστᾶ |

Note 1. The vowels εα in the neuter plural are always contracted into ᾱ.

Note 2. (1) The contracted nominative, accusative, and vocative, dual, take the *acute* accent, contrary to the rule (§ 23. N. 3).

(2) The contracted *genitive* and *dative* of polysyllabic compounds in οος, οον, are accented contrary to the rule (ibid.). E. g. ἀντίπνοος ἀντίπνους, G. ἀντιπνόου ἀντίπνου.

(3) Some of the contracted forms of adjectives in εος take the circumflex on the last syllable, contrary to the rule (ibid.). E. g. χρύσεος χρυσοῦς, χρύσεα χρυσᾶ.

# THIRD DECLENSION.

§ **35.** 1. The following table exhibits the *terminations* of the third declension.

| *S. All genders.* | | *D. All genders.* | | *P. M. & F.* | *Neut.* |
|---|---|---|---|---|---|
| N. | ς | N. | ε | N. | ες | ᾰ |
| G. | ος | G. | οιν | G. | ων | ων |
| D. | ῐ | D. | οιν | D. | σι(ν) | σι(ν) |
| A. | ᾰ, ν | A. | ε | A. | ᾰς | ᾰ |
| V. | ς | V. | ε | V. | ες | ᾰ |

2. In the third declension the *gender* must be determined by observation.

| *S.* ὁ (*crow*) | *D.* (*two crows*) | *P.* (*crows*) |
|---|---|---|
| N. κόραξ | N. κόρακε | N. κόρακες |
| G. κόρακος | G. κοράκοιν | G. κοράκων |
| D. κόρακι | D. κοράκοιν | D. κόραξι(ν) |
| A. κόρακα | A. κόρακε | A. κόρακας |
| V. κόραξ | V. κόρακε | V. κόρακες |

| *S.* ἡ (*hope*) | *D.* (*two hopes*) | *P.* (*hopes*) |
|---|---|---|
| N. ἐλπίς | N. ἐλπίδε | N. ἐλπίδες |
| G. ἐλπίδος | G. ἐλπίδοιν | G. ἐλπίδων |
| D. ἐλπίδι | D. ἐλπίδοιν | D. ἐλπίσι(ν) |
| A. ἐλπίδα | A. ἐλπίδε | A. ἐλπίδας |
| V. ἐλπί | V. ἐλπίδε | V. ἐλπίδες |

| *S.* ὁ (*giant*) | *D.* (*two giants*) | *P.* (*giants*) |
|---|---|---|
| N. γίγᾱς | N. γίγαντε | N. γίγαντες |
| G. γίγαντος | G. γιγάντοιν | G. γιγάντων |
| D. γίγαντι | D. γιγάντοιν | D. γίγᾱσι(ν) |
| A. γίγαντα | A. γίγαντε | A. γίγαντας |
| V. γίγαν | V. γίγαντε | V. γίγαντες |

| *S.* ὁ (*weevil*) | *D.* (*two weevils*) | *P.* (*weevils*) |
|---|---|---|
| N. κίς | N. κίε | N. κίες |
| G. κιός | G. κιοῖν | G. κιῶν |
| D. κιΐ | D. κιοῖν | D. κισί(ν) |
| A. κίν | A. κίε | A. κίας |
| V. κίς | V. κίε | V. κίες |

| *S.* ὁ (*age*) | *D.* (*two ages*) | *P.* (*ages*) |
|---|---|---|
| N. αἰών | N. αἰῶνε | N. αἰῶνες |
| G. αἰῶνος | G. αἰώνοιν | G. αἰώνων |
| D. αἰῶνι | D. αἰώνοιν | D. αἰῶσι(ν) |
| A. αἰῶνα | A. αἰῶνε | A. αἰῶνας |
| V. αἰών | V. αἰῶνε | V. αἰῶνες |

| *S.* ὁ (*god*) | *D.* (*two gods*) | *P.* (*gods*) |
|---|---|---|
| N. δαίμων | N. δαίμονε | N. δαίμονες |
| G. δαίμονος | G. δαιμόνοιν | G. δαιμόνων |
| D. δαίμονι | D. δαιμόνοιν | D. δαίμοσι(ν) |
| A. δαίμονα | A. δαίμονε | A. δαίμονας |
| V. δαῖμον | V. δαίμονε | V. δαίμονες |

| *S.* ὁ (*lion*) | *D.* (*two lions*) | *P.* (*lions*) |
|---|---|---|
| N. λέων | N. λέοντε | N. λέοντες |
| G. λέοντος | G. λεόντοιν | G. λεόντων |
| D. λέοντι | D. λεόντοιν | D. λέουσι(ν) |
| A. λέοντα | A. λέοντε | A. λέοντας |
| V. λέον | V. λέοντε | V. λέοντες |

| *S.* τὸ (*thing*) | *D.* (*two things*) | *P.* (*things*) |
|---|---|---|
| N. πρᾶγμα | N. πράγματε | N. πράγματα |
| G. πράγματος | G. πραγμάτοιν | G. πραγμάτων |
| D. πράγματι | D. πραγμάτοιν | D. πράγμασι(ν) |
| A. πρᾶγμα | A. πράγματε | A. πράγματα |
| V. πρᾶγμα | V. πράγματε | V. πράγματα |

NOTE 1. QUANTITY. (1) The terminations ι, σι, α, ας, are short. E. g. κόρακῐ, κόραξῐ, κόρακᾰ, κόρακᾰς.

(2) Nouns in ευς (§ 44) may have ᾱ, ᾱς, in the accusative. E. g. βασιλεύς, έᾱ, έᾱς.

NOTE 2. ACCENT. (1) In *dissyllables* and *polysyllables* the accent generally remains on the same syllable as in the nominative, if the last syllable permits it: if not, it is removed to the next syllable. (§ 20. 1, 2, 3.) E. g. κόραξ, κόρακος, κοράκων.

(2) *Monosyllables* throw the accent in the *genitive* and *dative* of all the numbers upon the last syllable. In this case the terminations οιν, ων, are circumflexed. E. g. κίς, κιός, κιῶν.

Except monosyllabic *participles*. E. g. δούς, δόντος, δόντι.

Except also the *dual* and *plural* of πᾶς· πάντοιν, πάντων, πᾶσι, (§ 53.)

Except also the *genitive dual* and *plural* of the following nouns: *δάς torch, δμώς, θώς, ΚΡΑΣ head, οὖς, παῖς, σής, Τρώς, φώς blister, φῶς light.*

REMARK. For the accent of *πατήρ, μήτηρ, θυγάτηρ, Δημήτηρ, γαστήρ, ἀνήρ, κύων,* and APHN, see below (§ 40. N. 3).

NOTE 3. DIALECTS. The following table exhibits the dialectic peculiarities of the third declension.

*Dual.* G. D. Epic *οιιν* for *οιν*, as *Σειρήν, Σειρήνοιιν.*

*Plur.* G. Ionic *έων* for *ῶν*, as *χήν, χηνέων.*
D. Old *εσσι* or *εσι*, as *δέπας, δεπάεσσι.*

*Sing. and Plur.* G. D. Epic *σφι(ν)* or *φι(ν)* for *ος, ι, ων, σι*, as *ὄχος, ὄχεσφι· ναῦς, ναῦφι.*

§ **36.** 1. The following table exhibits the endings of the NOMINATIVE and GENITIVE, SINGULAR, of the third declension.

*α* gen. *ατος, ακτος*, neut.
*αις* — *αιτος, αιδος*, all genders.
*αν* — *ανος, αντος*, mas. or neut.
*αρ* — *αρος, ατος, αρτος*, generally neuter.
*ας* — *αος, ατος, αδος, ανος, αντος*, all genders.
*αυς* — *ᾶος*, fem.
*ειρ* — *ειρος, ερος*, mas. or fem.
*εις* — *ενος, εντος, ειδος*, mas. or fem.
*εν* — *ενος, εντος*, neut.
*ευς* — *εος*, mas.
*η* — *ητος*, neut.
*ην* — *ηνος, ενος*, mas. or fem.
*ηρ* — *ηρος, ερος*, mas. or fem.
*ης* — *ητος, ηθος, εος*, mas. or fem.
*ι* — *ιος, ιτος*, neut.
*ιν* — *ινος*, mas. or fem.
*ις* — *ιος, ιτος, ιδος, ιθος, ινος*, mas. or fem.
*λς* — *λος.*
*νς* — *νθος.*
*ξ* — *κος, γος, χος, κτος*, mas. or fem.
*ον* — *ονος, οντος*, neut.
*ορ* — *ορος*, neut.
*ος* — *οτος, εος*, neut.
*ουν* — *όδος*, neut.
*ους* — *οντος, οος, οδος*, mas. or fem.
*υ* — *υος*, neut.
*υν* — *υνος, υντος*, mas. or neut.
*υρ* — *υρος*, mas. or neut.
*υς* — *υος, υδος, υθος, υνος, υντος*, mas. or fem.
*ψ* — *πος, βος, φος*, mas. or fem.
*ω* — *οος*, fem.
*ων* — *ωνος, ονος, οντος*, mas. or fem.
*ωρ* — *ωρος, ορος*, generally mas. or fem.
*ως* — *ωος, οος, ωτος, οτος, ωδος*, generally mas. or fem.

2. Most nouns of the third declension form their NOMINA-

TIVE SINGULAR by dropping the termination ος of the genitive, and annexing ς. E. g.

| | | |
|---|---|---|
| κόραξ | gen. | κόρακος, (§ 5. 2) |
| Πέλοψ | " | Πέλοπος, (ibid.) |
| ἐλπίς | " | ἐλπίδος, (§ 10. 2) |
| γίγᾱς | " | γίγαντος, (§ 12. 5.) |

So φλέψ (§ 8. 2), φλεβός· ῥάξ (§ 9. 2), ῥαγός· βήξ (ibid.), βηχός· χάρις (§ 10. 2), χάριτος· ὄρνις (ibid.), ὄρνιθος· ῥίς (§ 12. 4), ῥινός· κτείς (§ 12. 5), κτενός· τυφθείς (ibid.), τυφθέντος· δούς (ibid.), δόντος.

(1) Most *masculines* and *feminines* lengthen ες into ης, and ος into ως. E. g. τριήρης, τριήρεος· τετυφώς, τετυφότος.

(2) Many *masculines* lengthen ες into ευς. E. g. βασιλεύς, βασιλέος.

(3) All *neuter substantives* change ες into ος. E. g. τεῖχος, τείχεος. (§ 2. N. 3.)

(4) Some *neuters* change ς into ρ. E. g. στέαρ, στέατος.

(5) The following nouns lengthen ος into ους· βοῦς, βοός· πούς, ποδός· χοῦς, χοός. (§ 2. N. 3.)

(6) The following change ας into αυς· γραῦς, γραός· ναῦς, ναός.

(7) Ἀλώπηξ, εκος, changes the radical letter ε into η in the nominative.

NOTE 1. Ἄναξ, ἄνακτος, and νύξ, νυκτός, are the only nouns in ξ that have κτος in the genitive. Originally they had gen. ἄνακος, νυχός. (Compare Ἄνακες, *Dioscuri*, and νύχιος, *nocturnal*.)

Ἅλς, ἁλός, is the only noun in λς.

3. Many form their nominative singular by dropping the termination ος of the genitive, with such consonants as cannot stand at the end of a Greek word (§ 5. N. 3). *Masculines* and *feminines* lengthen ε and ο, in the final syllable, into η and ω respectively. E. g.

| | | |
|---|---|---|
| αἰών | gen. | αἰῶνος |
| δαίμων | " | δαίμονος |
| λέων | " | λέοντος |
| πρᾶγμα | " | πράγματος. |

So χήν, χηνός· λιμήν, λιμένος· θήν, θέντος· σωτήρ, σωτῆρος· ἠχώ, ἠχόος· δόν, δόντος· φώρ, φωρός· ἦτορ, ἤτορος· ῥήτωρ, ῥήτορος· σίνηπι, σινήπιος· δεικνύν, δεικνύντος.

Remark 1. In reality the nominative is formed from the root, which is obtained by dropping *ος* of the genitive. E. g. *κόραξ, κόρακος*, root *κορακ*.

Note 2. *Γάλα, τὸ*, is the only noun in *α* that has *ακτος* in the genitive.

*Ἅλμαρ, ῆ*, the only noun in *αρ* that has *αρτος* in the genitive.

*Μέλι, τὸ*, the only substantive in *ι* that has *ιτος* in the genitive.

Note 3. Neuters in *αρ* are *contracted* when this ending is preceded by *ε*. E. g. *ἔαρ ἦρ*, G. *ἔαρος ἦρος*.

The neuters *δέλεαρ, στέαρ, φρέαρ*, have gen. *δελέατος δέλητος, στέατος στητός, φρέατος φρητός*, contrary to the rule (§ 23. N. 3).

Note 4. Nouns in *εις, εν*, gen. *εντος*, are *contracted* when these endings are preceded by *η* or *ο*. E. g. *τιμήεις τιμῆς, τιμήεντος τιμῆντος· πλακόεις πλακοῦς, πλακόεντος πλακοῦντος*.

Remark 2. *Proper names* in *άων* are generally *contracted*. E. g. *Ποσειδάων Ποσειδῶν*.

Note 5. The quantity of the last syllable of the nominative, and of the penult of the genitive, must be learned by observation. Nevertheless we remark here, that

(1) *Monosyllabic nominatives* are long. E. g. *πᾶν, ῥίς, δρῦς*. Except the pronouns *τίς, τί, τὶς, τὶ*.

(2) The vowels *α, ι, υ*, in the penult of the genitive are short, when this case ends in *ος* pure. E. g. *γῆρας, ᾰος· πόλις, ῐος· δάκρυ, ῠος*.

Except *γραῦς, ᾱός· ναῦς, ᾱός*.

(3) The penult of the *genitive of substantives* is long, when this case terminates in *ανος, ινος, υνος*. E. g. *τιτάν, ᾶνος· Σαλαμίς, ῖνος· Φόρκυς, ῦνος*.

§ **37.** 1. The accusative singular of *masculine* and *feminine* nouns is formed by dropping *ος* of the genitive, and annexing *α*. E. g.

*κόραξ, κόρακος* acc. *κόρακα*.

2. Nouns in *ις, υς, αυς, ους*, of which the genitive is in *ος* pure (§ 16. 4), form their accusative by dropping *ς* of the nominative and annexing *ν*. E. g.

*πόλις, πόλιος* acc. *πόλιν*
*ἰχθύς, ἰχθύος* " *ἰχθύν*.

If the genitive is *not* in ος pure, they can have ν in the accusative only when the last syllable of the nominative is *not accented*. E. g.

| | | |
|---|---|---|
| ὄρνις, ὄρνῑθος | acc. | ὄρνιθα or ὄρνιν |
| κόρυς, κόρυθος | " | κόρυθα or κόρυν. |

NOTE 1. In the Epic language, the following nouns often have α in the accusative singular, contrary to the preceding rule: βοῦς, βόα · εὐρύς, εὐρέα · ἰχθύς, ἰχθύα · ναῦς, νέα.

REMARK. The accusative singular of the obsolete ΔΙΣ is always Δία.

NOTE 2. These three nouns, Ἀπόλλων, Ποσειδῶν, κυκεών, have acc. Ἀπόλλωνα and Ἀπόλλω, Ποσειδῶνα and Ποσειδῶ, κυκεῶνα and κυκεῶ.

§ **38.** 1. In many instances the VOCATIVE SINGULAR of *masculine* and *feminine* nouns is like the nominative singular.

2. Nouns in ᾱς, ηρ, ων, ωρ, and some others, form their vocative singular by dropping ος of the genitive, with such consonants as cannot stand at the end of a Greek word (§ 5. N. 3). E. g.

| | | |
|---|---|---|
| γίγας, γίγαντος | VOC. | γίγαν |
| δαίμων, δαίμονος | " | δαῖμον. |

3. Nouns in ις, υς, ευς, αυς, and ους gen. οος, and the compounds of πους, drop the ς of the nominative. The ending ευ is always circumflexed. E. g.

| | | |
|---|---|---|
| ἐλπίς | VOC. | ἐλπί |
| ἰχθύς | " | ἰχθύ |
| βασιλεύς | " | βασιλεῦ. |

4. Nous in ης gen. εος, shorten ης into ες. E. g. Σωκράτης, VOC. Σώκρατες.

5. Feminines in ω, ως, gen. οος, have οῖ in the vocative singular. E. g. ἠχώ, ἠχόος, VOC. ἠχοῖ.

NOTE 1. A few proper names in ᾱς gen. αντος, have ᾰ in the vocative singular. E. g. Λαοδάμας, αντος, VOC. Λαοδάμᾰ.

NOTE 2. The following nouns shorten the final syllable in the vocative singular: Ἀπόλλων, Ἄπολλον · Ποσειδῶν, Πόσειδον · σωτήρ, σῶτερ.

NOTE 3. (1) The following nouns throw the ACCENT back on the penult in the vocative: *ἀνήρ, ἄνερ· δαήρ, δᾶερ· πατήρ, πάτερ· σωτήρ, σῶτερ.*

(2) Polysyllabic vocatives, which end in a short syllable, often throw the accent back on the antepenult. E. g. *Σωκράτης, Σώκρατες.*

NOTE 4. *Ἄναξ, king*, when employed to invoke a god has voc. *ἄνα*. Elsewhere its vocative is like the nominative.

§ **39.** 1. The DATIVE PLURAL is formed by dropping *ος* of the genitive singular, and annexing *σι*. E. g.

| | | |
|---|---|---|
| *κόραξ, κόρακος* | dat. plur. | *κόραξι* (§ 5. 2) |
| *ἐλπίς, ἐλπίδος* | " | *ἐλπίσι* (§ 10. 2) |
| *γίγᾶς, γίγαντος* | " | *γίγᾶσι* (§ 12. 5). |

2. Nouns in *ευς*, *αυς*, and *ους* gen. *οος*, form their dative plural by dropping *ς* of the nominative singular, and annexing *σι*. E. g. *βασιλεύς, βασιλεῦσι· βοῦς, βουσί.*

NOTE. The omission of *ν* before *σι* (§ 12. 4) in this case does *not* lengthen the preceding short vowel. E. g. *δαίμων, δαίμονος, δαίμοσι.*

## SYNCOPATED NOUNS OF THE THIRD DECLENSION.

§ **40.** 1. The following nouns in *ηρ* generally drop the *ε* in the *genitive* and *dative singular*. In the *dative plural* they change the *ε* into *α*, and place it after the *ρ*. (§§ 26. 2: 2. N. 3.)

*Γαστήρ, ἡ, belly*, G. *γαστέρος γαστρός*, D. *γαστέρι γαστρί*, D. Plur. *γαστράσι* and *γαστῆρσι.*

*Δημήτηρ, ἡ, Ceres*, G. *Δημήτερος Δήμητρος*, D. *Δημήτερι Δήμητρι.* This noun is syncopated also in the accusative singular, *Δημήτερα Δήμητρα.*

*Θυγάτηρ, ἡ, daughter*, G. *θυγατέρος θυγατρός*, D. *θυγατέρι θυγατρί*, D. Plur. *θυγατράσι.*

*Μήτηρ, ἡ, mother*, G. *μητέρος μητρός*, D. *μητέρι μητρί*, D. Plur. *μητράσι.*

*Πατήρ, ὁ, father*, G. *πατέρος πατρός*, D. *πατέρι πατρί*, D. Plur. *πατράσι.*

2. *Ἀνήρ, ὁ, man*, is syncopated in all the cases except the nominative and vocative singular, and dative plural:

Ἀνήρ, ἀνέρος ἀνδρός, D. ἀνέρι ἀνδρί, A. ανέρα ἄνδρα, V. ἄνερ, *Dual* N. A. V. ἀνέρε ἄνδρε, G. D. ἀνέροιν ἀνδροῖν, *Plur.* N. ἀνέρες ἄνδρες, G. ἀνέρων ἀνδρῶν, D. ἀνδράσι, A. ἀνέρας ἄνδρας, V. ἀνέρες ἄνδρες. For the insertion of δ, see above (§ 26. N.).

3. *APHN*, ὁ, *lamb*, and κύων, ὁ ἡ, *dog*, are declined as follows.

*APHN*, G. ἀρνός, D. ἀρνί, A. ἄρνα, *Dual* N. A. ἄρνε, G. D. ἀρνοῖν, *Plur.* N. ἄρνες, G. ἀρνῶν, D. ἀρνάσι, A. ἄρνας.

Κύων, G. κυνός, D. κυνί, A. κύνα, V. κύον, *Dual* N. A. V. κύνε, G. D. κυνοῖν, *Plur.* N. κύνες, G. κυνῶν, D. κυσί, A. κύνας, V. κύνες.

Note 1. The poets in some instances drop the ε also in the accusative singular, and in the nominative and genitive plural. E. g. θύγατρα, θύγατρες, πατρῶν.

Note 2. Ἀστήρ, έρος, ὁ, *star*, imitates πατήρ only in the dative plural, ἀστράσι.

Note 3. (1) The accent of the *full forms* of ἀνήρ, *APHN*, γαστήρ, Δημήτηρ, κύων, πατήρ, is regular (§ 35. N. 2).

For the accent of the vocative of ἀνήρ and πατήρ, see above (38. N. 3).

The accent of the *full forms* of θυγάτηρ and μήτηρ is irregular in the cases which end in a short syllable.

(2) In the *syncopated genitive* and *dative* the accent is placed on the last syllable. Except Δημήτηρ.

## CONTRACTS OF THE THIRD DECLENSION.

§ **41.** 1. Many nouns of the third declension, of which the genitive ends in ος pure (§ 16. 4), are contracted.

2. The contracted *accusative plural* is always like the contracted nominative plural.

§ **42.** Nouns in ης, ες, ος, gen. εος, nouns in ας gen. αος, and nouns in ω, ως, gen. οος, are contracted in those cases, in which the termination (§ 35. 1) begins with a vowel. E. g.

| *S.* ἡ (*galley*) | | *S.* τὸ (*wall*) | |
|---|---|---|---|
| N. | τριήρης | N. | τεῖχος |
| G. | τριήρεος τριήρους | G. | τείχεος τείχους |
| D. | τριήρεϊ τριήρει | D. | τείχεϊ τείχει |
| A. | τριήρεα τριήρη | A. | τεῖχος |
| V. | τρίηρες | V. | τεῖχος |
| *D.* (*two galleys*) | | *D.* (*two walls*) | |
| N.A.V. | τριήρεε τριήρη | N.A.V. | τείχεε τείχη |
| G. D. | τριηρέοιν τριηροῖν | G. D. | τειχέοιν τειχοῖν |
| *P.* (*galleys*) | | *P.* (*walls*) | |
| N. | τριήρεες τριήρεις | N. | τείχεα τείχη |
| G. | τριηρέων τριηρῶν | G. | τειχέων τειχῶν |
| D. | τριήρεσι(ν) | D. | τείχεσι(ν) |
| A. | τριήρεας τριήρεις | A. | τείχεα τείχη |
| V. | τριήρεες τριήρεις | V. | τείχεα τείχη |

| *S.* τὸ (*prize*) | | *S.* ἡ (*echo*) | |
|---|---|---|---|
| N. | γέρας | N. | ἠχώ |
| G. | γέραος γέρως | G. | ἠχόος ἠχοῦς |
| D. | γέραϊ γέρᾳ | D. | ἠχόϊ ἠχοῖ |
| A. | γέρας | A. | ἠχόα ἠχώ |
| V. | γέρας | V. | ἠχοῖ |
| *D.* (*two prizes*) | | *D.* (*two echoes*) | |
| N.A.V. | γέραε γέρᾱ | N.A.V. | ἠχώ |
| G. D. | γεράοιν γερῷν | G. D. | ἠχοῖν |
| *P.* (*prizes*) | | *P.* (*echoes*) | |
| N. | γέραα γέρᾱ | N. | ἠχοί |
| G. | γεράων γερῶν | G. | ἠχῶν |
| D. | γέρασι(ν) | D. | ἠχοῖς |
| A. | γέραα γέρᾱ | A. | ἠχούς |
| V. | γέραα γερᾱ | V. | ἠχοί |

Note 1. Proper names in κλέης, contracted κλῆς, undergo a double contraction in the *dative singular*, and sometimes in the *accusative singular*. E. g.

| *S.* ὁ (*Pericles*) | | | |
|---|---|---|---|
| N. | Περικλέης | Περικλῆς | |
| G. | Περικλέεος | Περικλέους | |
| D. | Περικλέεϊ | Περικλέει | Περικλεῖ |
| A. | Περικλέεα | Περικλέα | Περικλῆ |
| V. | Περίκλεες | Περίκλεις | |

Remark. Sometimes proper names in κλέης have κλέος in the genitive, and κλέϊ in the dative.

The noun Ἡρακλέης, *Hercules*, has voc. also Ἡράκλες.

Note 2. The ending εα, when preceded by a vowel, is generally contracted into ᾱ. E. g. ὑγιής, ὑγιέα ὑγιᾶ· κλέος, κλέεα κλέᾱ.

Note 3. Κέρας and τέρας, gen. ατος, often drop the τ and are contracted like γέρας. E. g. κέρας, κέρατος κέραος κέρως.

Κρέας, in the later Greek, has ατος in the genitive.

Note 4. The *dual* and *plural* of nouns in ω, ως, follow the analogy of the *second declension*.

The uncontracted forms of these nouns are not used.

Note 5. The Epic language often contracts έεος into ῆος or εῖος, έεϊ into ῆϊ or εῖι, and έεα into ῆα or εῖα. E. g. Ἡρακλέης, -κλέεος -κλῆος, -κλέεϊ -κλῆϊ, -κλέεα -κλῆα· σπέος, σπέεος σπεῖος, σπέεϊ σπῆϊ or σπεῖι.

Note 6. In the Ionic dialect, the accusative singular of nouns in ω, ως, ends in οῦν. E. g. Λητώ, Λητοῦν.

Note 7. The accent of the contracted accusative singular of nouns in ω is contrary to the rule (§ 23. N. 3).

§ **43.** 1. Nouns in ις, υς, gen. ιος, υος, are contracted in the dative singular, and in the nominative, accusative, and vocative, plural. E. g.

| *S.* ὁ (*serpent*) | *S.* ὁ (*fish*) |
|---|---|
| N. ὄφις | N. ἰχθύς |
| G. ὄφιος | G. ἰχθύος |
| D. ὄφιι ὄφῑ | D. ἰχθύϊ ἰχθῦ |
| A. ὄφιν | A. ἰχθύν |
| V. ὄφι | V. ἰχθύ |
| *D.* (*two serpents*) | *D.* (*two fishes*) |
| N.A.V. ὄφιε | N.A.V. ἰχθύε |
| G. D. ὀφίοιν | G. D. ἰχθύοιν |
| *P.* (*serpents*) | *P.* (*fishes*) |
| N. ὄφιες ὄφῑς | N. ἰχθύες ἰχθῦς |
| G. ὀφίων | G. ἰχθύων |
| D. ὄφισι(ν) | D. ἰχθύσι(ν) |
| A. ὄφιας ὄφῑς | A. ἰχθύας ἰχθῦς |
| V. ὄφιες ὄφῑς | V. ἰχθύες ἰχθῦς |

2. The nouns ὁ, ἡ *βοῦς, οτ, ἡ γραῦς, old woman, ἡ ναῦς, ship,* and ὁ, ἡ *ὄϊς, sheep,* are declined as follows:

*βοῦς,* G. *βοός,* D. *βοΐ,* A. *βοῦν,* V. *βοῦ, Dual* N. A. V. *βόε,* G. D. *βοοῖν, Plur.* N. *βόες βοῦς,* G. *βοῶν,* D. *βουσί,* A. *βόας βοῦς,* V. *βόες βοῦς.*

*γραῦς,* G. *γρᾱός,* D. *γρᾳΐ,* A. *γραῦν,* V. *γραῦ, Dual* N. A. V. *γρᾶε,* G. D. *γραοῖν, Plur.* N. *γρᾶες γραῦς,* G. *γραῶν,* D. *γραυσί,* A. *γρᾶας γραῦς,* V. *γρᾶες γραῦς.*

*ναῦς* is regularly declined like *γραῦς.* The Attics decline it as follows: G. *νεώς,* D. *νηΐ,* A. *ναῦν,* V. *ναῦ, Plur.* N. *νῆες,* G. *νεῶν,* D. *ναυσί,* A. *ναῦς,* V. *νῆες.*

The Ionians change *α* into *η,* as *νηῦς.* They have also G. *νεός,* A. *νῆα* and *νέα, Dual* D. *νεοῖν, Plur.* N. *νέες,* A. *νέας.*

*ὄϊς οἷς,* G. *ὄϊος οἰός,* D. *ὄϊι οἰί,* A. *ὄϊν οἶν, Plur.* N. *ὄϊες οἷες ὄϊς,* D. *ὄεσι,* A. *ὄϊας οἷας ὄϊς.*

3. Most nouns in *ις, ι, υς, υ,* change *ι* and *υ* into *ε,* in all the cases, except the nominative, accusative, and vocative, singular. Substantives in *ις* and *υς* generally change *ος* into *ως.* E. g.

| *S.* ἡ (*state*) | *S.* τὸ (*mustard*) |
|---|---|
| N. *πόλις* | N. *σίνηπι* |
| G. *πόλεως* | G. *σινήπεος* |
| D. *πόλεϊ πόλει* | D. *σινήπεϊ σινήπει* |
| A. *πόλιν* | A. *σίνηπι* |
| V. *πόλι* | V. *σίνηπι* |
| *D.* (*two states*) | *D.* |
| N.A.V. *πόλεε* | N.A.V. *σινήπεε* |
| G. D. *πολέοιν* | G. D. *σινηπέοιν* |
| *P.* (*states*) | *P.* |
| N. *πόλεες πόλεις* | N. *σινήπεα σινήπη* |
| G. *πόλεων* | G. *σινηπέων* |
| D. *πόλεσι(ν)* | D. *σινήπεσι(ν)* |
| A. *πόλεας πόλεις* | A. *σινήπεα σινήπη* |
| V. *πόλεες πόλεις* | V. *σινήπεα σινήπη* |

| *S.* ὁ (*cubit*) | *S.* τὸ (*city*) |
|---|---|
| N. πῆχυς | N. ἄστυ |
| G. πήχεως | G. ἄστεος |
| D. πήχεϊ πηχει | D. ἄστεϊ ἄστει |
| A. πῆχυν | A. ἄστυ |
| V. πῆχυ | V. ἄστυ |
| *D.* (*two cubits*) | *D.* (*two cities*) |
| N.A.V. πήχεε | N.A.V. ἄστεε |
| G. D. πηχέοιν | G. D. ἀστέοιν |
| *P.* (*cubits*) | *P.* (*cities*) |
| N. πήχεες πήχεις | N. ἄστεα ἄστη |
| G. πήχεων | G. ἀστέων |
| D. πήχεσι(ν) | D. ἄστεσι(ν) |
| A. πήχεας πήχεις | A. ἄστεα ἄστη |
| V. πήχεες πήχεις | V. ἄστεα ἄστη |

Note 1. In some instances the *genitive* of nouns in υς and υ is contracted. E. g. πῆχυς, πηχέων πηχῶν· ἥμισυ, ἡμίσεος ἡμίσους. Such contractions belong to the later Greek.

Note 2. The *genitive* singular of *neuters* in ι and υ very seldom ends in ως.

Note 3. According to the old grammarians, the Attic *genitive* and *dative*, *dual*, of nouns in ις and υς end in φν. E. g. πόλις, πόλεφν. Such forms, however, are not found in any Greek writer of authority.

Note 4. Πόλις, in the Epic language, often changes ε into η. E. g. gen. πόληος for πόλεος.

Note 5. For the accent of the *genitive* of nouns in ις, υς, see above (§ 20. N. 2).

§ 44. Nouns in εύς are contracted in the dative singular, and in the nominative, accusative, and vocative, plural. They generally have ως in the genitive singular. E. g.

| *S.* ὁ (*king*) | *P.* (*kings*) |
|---|---|
| N. βασιλεύς | N. βασιλέες βασιλῆς |
| G. βασιλέως | G. βασιλέων |
| D. βασιλέϊ βασιλεῖ | D. βασιλεῦσι(ν) |
| A. βασιλέα | A. βασιλέας βασιλῆς |
| V. βασιλεῦ | V. βασιλέες βασιλῆς |

*D.* (*two kings*)
N.A.V. βασιλέε
G. D. βασιλέοιν

Note 1. The *genitive* and *accusative, singular*, are sometimes contracted. E. g. *Πειραιεύς, Πειραιέως Πειραιῶς· συγγραφεύς, συγγραφέα συγγραφῆ.*

Note 2. The vowels *εα* are contracted into *α*, when they are preceded by a vowel. E. g. *χοεύς, χοέα χοᾶ.*

Note 3. The ending *ἑες* of the nominative plural is sometimes contracted into *ῆς*. E. g. *ἱππεύς, ἱππέες ἱππῆς.*

Note 4. The Ionians very often change *ε* into *η*, except when it is in the diphthong *ευ*. E. g. *βασιλεύς, βασιλῆος.*

## INDECLINABLE NOUNS.

§ **45.** Indeclinable nouns are those which have only one form for all the genders, numbers, and cases. Such are,

1. The names of the letters of the *alphabet*. E. g. *τό, τοῦ, τῷ ἄλφα, alpha.*

2. The *cardinal numbers*, from 5 to 100 inclusive. E. g. *οἱ, αἱ, τά, τῶν, τοῖς, τοὺς, τὰς πέντε, five.*

3. All *foreign names* not Grecized. E. g. *ὁ, τοῦ, τῷ, τὸν Ἀδάμ, Adam.*

## ANOMALOUS NOUNS.

§ **46.** 1. All nouns which have, or are supposed to have, *more than one nominative*, are anomalous. Such are the following.

*ἀηδών, όνος, ἡ, nightingale*, regular. From *ΑΗΔΩ*, G. *ἀηδοῦς*, V. *ἀηδοῖ.*

*ἅϊδης, ου, ὁ, the infernal regions*, regular. From *ΑΪΣ*, G. *ἄϊδος*, D. *ἄϊδι*, A. *ἄϊδα.*

*ἀλκή, ῆς, ἡ, strength*, regular. From *ΑΛΞ*, D. *ἀλκί.*

*ἀνδράποδον, ου, τό, slave*, regular. From *ΑΝΔΡΑΠΟΤΣ*, D. Plur. *ἀνδραπόδεσσι* (Epic).

*γόνυ, τό, knee.* The rest is from *ΓΟΝΑΣ, γόνατος, γόνατι*, Dual *γόνατε, γονάτοιν*, Plur. *γόνατα, γονάτων, γόνασι.*

The poets have G. *γουνός*, D. *γουνί*, Plur. N. A. V. *γοῦνα*, G. *γούνων.*

*γυνή, ῆ, woman.* The rest is from *ΓΥΝΑΙΞ* (oxytone), *γυναικός, γυναικί, γυναῖκα, γύναι*, Dual *γυναῖκε, γυναικοῖν*, Plur. *γυναῖκες, γυναι-*

κῶν, γυναιξί, γυναῖκας, γυναῖκες.

The genitive and dative of all the numbers take the accent on the last syllable, contrary to the rule (§ 35. N. 2).

δαΐς, ΐδος, ἡ, *fight*, regular. From ΔΑΣ, D. δαΐ.

ΔΙΣ, see Ζεύς.

δόρυ, τὸ, *spear*. The rest is from ΔΟΡΑΣ, δόρατος, δόρατι, Dual δόρατε, δοράτοιν, Plur. δόρατα, δοράτων, δόρασι.

The poets have G. δορός, δουρός, D. δορί, δουρί, Dual δοῦρε, Plur. N. δοῦρα, G. δούρων, D. δούρεσσι (Epic).

δορυξόος, ου, ὁ, *spear-polisher*, regular. From ΔΟΡΤΞΟΣ, V. δορυξέ.

εἰκών, όνος, ἡ, *image*, regular. From ΕΙΚΩ, G. εἰκοῦς, A. εἰκώ, A. Plur. εἰκούς.

Ζεύς, ὁ, *Jupiter*, V. Ζεῦ. From ΔΙΣ, G. Διός, D. Διί, A. Δία. (§ 37. N. 1.)

Ζήν, ὁ, G. Ζηνός, D. Ζηνί, A. Ζῆνα, = preceding.

θεράπων, οντος, ὁ, *attendant*, regular. From ΘΕΡΑΠ, A. θέραπα, N. Plur. θέραπες.

ἰχώρ, ῶρος, *ichor*, regular. Acc. Sing. also ἰχῶ.

κάλως, ω or ωος, ὁ, *cable*. From ΚΑΛΟΣ, Plur. N. κάλοι, A. κάλους.

κάρᾱ Ionic κάρη, τὸ, *head*, G. κάρητος, D. κάρητι, κάρᾳ, N. Plur. κάρᾱ. From ΚΡΑΣ, G. κρατός, D. κρατί, A. τὸ or τὸν κρᾶτα, Plur. G. κράτων, D. κρασί. From ΚΡΑΑΣ, G. κράατος, D. κράατι, Plur. N. κράατα, A. τοὺς κρᾶτας. From ΚΑΡΗΑΣ, G. καρήατος, D. καρήατι, Plur. καρήατα.

κλάδος, ου, ὁ, *bough*, regular. From ΚΛΑΣ, D. κλαδί, D. Plur. κλάδεσι (Epic).

κοινωνός, οῦ, ὁ, *partaker*, regular. From ΚΟΙΝΩΝ, Plur. N. κοινῶνες, A. κοινῶνας.

ΚΡΑΑΣ, ΚΡΑΣ, see κάρα.

κρίνον, ου, τὸ, *lily*, regular. From ΚΡΙΝΟΣ, Plur. N. κρίνεα, D. κρίνεσι.

κρόκη, ης, ἡ, *woof*, regular. From ΚΡΟΞ, A. κρόκα.

λᾶας contracted λᾶς, ὁ, *stone*, G. λάαος λάος, D. λάαϊ λᾷ, A. λᾶαν λᾶν, Dual. λάαε λᾶε, Plur. N. λάαες λᾶες, G. λαάων λάων, D. λάεσσι (Epic). From ΛΑΑΣ (−−), G. λάου.

μάρτυς, ὁ, *witness*, A. μάρτυν, D. Plur. μάρτυσι. From ΜΑΡΤΤΡ, μάρτυρος, μάρτυρι, &c.

μάστιξ, γος, ἡ, *scourge*, regular. From ΜΑΣΤΙΣ, D. μάστῑ (contracted from μάστιι), A. μάστιν.

ὄνειρον, τὸ, *dream*. The rest is from ΟΝΕΙΡΑΣ, ὀνείρατος, ὀνείρατι, Dual ὀνείρατε, ὀνειράτοιν, Plur. ὀνείρατα, ὀνειράτων, ὀνείρασι.

οὖς, τὸ, *ear*. The rest is from the Doric ὦς, ὠτός, ὠτί, Dual ὦτε, ὠτοῖν, Plur. ὦτα, ὤτων, ὠσί.

πρέσβυς, ὁ, *old man*, A. πρέσβυν, V. πρέσβυ. The rest is from πρεσβύτης, ου.

In Hesiod a Nom. Plur. πρέσβηες occurs.

πρέσβυς, ὁ, *ambassador*, G. πρέσβεως, Plur. N. A. V. πρέσβεις, D. πρέσβεσι. The rest is from πρεσβευτής, οῦ.

πρόσωπον, ου, τὸ, *face*, regular. From ΠΡΟΣΩΠΑΣ, Plur. N. προσώπατα, D. προσώπασι.

πρόχοος, ου, ἡ, *ewer*, regular. From ΠΡΟΧΟΥΣ, D. Plur. πρόχουσι (like βουσί from βοῦς).

πῦρ, πυρός, πυρί, τὸ, *fire*. From ΠΥΡΟΝ, Plur. N. A. πυρά, G. πυρῶν, D. πυροῖς.

σκῶρ, τὸ. The rest is from ΣΚΑΣ, σκατός, σκατί, &c.

σταγών, όνος, ἡ, *drop*, regular. From ΣΤΑΞ, N. Plur. στάγες.

στίχος, ου, ὁ, *row*, regular. From ἡ ΣΤΙΞ, στιχός, στιχί, &c.

ταώς, ώ, ὁ, *peacock*, regular. From ΤΑΟΣ, N. Plur. ταοί.

ὕδωρ, τὸ, *water*. The rest is from ʽΥΔΑΣ, ὕδατος, ὕδατι, &c.

From ὕδος, D. Sing. ὕδει (Epic).

υἱός, οῦ, ὁ, *son*, regular. From ʽΥΙΕΤΣ, G. υἱέος, &c. like βασιλεύς. From ʽΥΙΣ come the Epic G. υἷος, D. υἵι, A. υἷα, Dual. υἷε, Plur. N. υἷες, D. υἱέσι and υἱάσι, A. υἷας.

ὑσμίνη, ης, ἡ, *battle*, regular. From ʽΥΣΜΙΣ, D. ὑσμῖνι.

χελιδών, όνος, ἡ, *swallow*, regular. From ΧΕΛΙΔΩ, V. χελιδοῖ.

ὦς, see οὖς.

2. Nouns, which have only one nominative, but more than one form for any of the other cases, are anomalous. Such are the following:

ἄλως, ω or ωος, ἡ, *threshing-floor*.

γέλως, ω or ωτος, ὁ, *laughter*.

Θέμις, ιος or ιτος or ιδος or ιστος, ἡ, *justice*.

ἱδρώς, ώ or ῶτος, ὁ, *sweat*.

κλεῖς, ειδός, ἡ, *key*. Also Acc. Sing. κλεῖν, A. V. Plur. κλεῖς.

μήτρως, ω or ωος, ὁ, *maternal uncle*.

μύκης, ου or ητος, ὁ, *mushroom*.

ὄρνις, ῑθος, ὁ, ἡ, *bird*, regular. In the Plur. also N. A. ὄρνῑτς or ὄρνεις, G. ὀρνέων.

πάτρως, ω or ωος, ὁ, *paternal uncle*.

σής, εός or ητός, ὁ, *moth*.

χείρ, χειρός and χερός, ἡ, *hand*, D. Plur. always χερσί. The forms G. χερός, D. χερί, Dual χειροῖν, are poetic.

Note 1. All proper names in ης gen. εος (§ 42), have η or ην in the *accusative singular*. E. g.

ʼΑριστοφάνης, εος acc. ʼΑριστοφάνη and ην.

Note 2. Some nouns in ις have ιδος or ιος in the genitive. E. g.

μῆνις, gen. μήνιδος or μήνιος, *resentment*.

NOTE 3. In the Ionic dialect, the *accusative singular* of nouns in ης gen. ου, often ends in εα. E. g. *Γύγης, ου*, acc. *Γύγεα* for *Γύγην*.

NOTE 4. A few proper names in ης, ους, and υς, are declined according to the following examples:

*Ἰαννῆς*, G. *Ἰαννῆ*, D. *Ἰαννῇ*, A. *Ἰαννῆν*, V. *Ἰαννῆ*.
*Γλοῦς*, G. *Γλοῦ*, D. *Γλοῦ*, A. *Γλοῦν*, V. *Γλοῦ*.
*Διονῦς*, G. *Διονῦ*, D. *Διονῦ*, A. *Διονῦν*, V. *Διονῦ*.

## DEFECTIVE NOUNS.

§ **47.** Defective nouns are those of which only some of the cases are in use. Such are the following:

*ἐτησίαι, ων, οἱ, Etesian winds.* No singular.
*ἦρα*, an A. Plur. used only in the formula, *ἦρα φέρειν, to show favor.*
*Ἴσθμια, ων, τὰ, Isthmian games.* No singular.
*λῖς*, ὁ, *lion*, A. *λῖν*.
*ΛΙΣ*, ὁ, *fine linen*, D. *λιτί*, A. *λῖτα*.
*μάλη, ης, ἡ, armpit*, used only in the phrase *ὑπὸ μάλης, under the arm, clandestinely.*
*Νέμεα, ων, τὰ, Nemean games.* No singular.
*ΝΙΨ*, ἡ, *snow*, only A. *νίφα*.
*Ὀλύμπια, ων, τὰ, Olympic games.* No singular.
*ὄναρ, τὸ, dream*, used only in the N. and A. Sing.
*ΟΣ* or *ΟΣΣΟΝ, τὸ, eye*, Dual N. A. *ὄσσε*, Plur. G. *ὄσσων*, D. *ὄσσοις*, old *ὄσσοισι*.
*ὄφελος, τὸ, advantage*, used only in the N. Sing.
*Πύθια, ων, τὰ, Pythian games.* No singular.
*τάν*, used only in the formula *ὦ τάν, O thou.*
*ὕπαρ, τὸ, waking*, as opposed to *ὄναρ*, used only in the N. and A. Sing.

## ADJECTIVES.

§ **48.** 1. In adjectives of *three endings*, the feminine is always of the first declension; the masculine and the neuter are either of the second or of the third.

2. Adjectives of *two endings* are either of the second or of the third declension; the feminine is the same with the masculine.

3. Adjectives of *one ending* are either of the first or of the third declension. Such adjectives are either masculine, feminine, or common.

## ADJECTIVES IN ΟΣ.

**§ 49.** 1. Most adjectives in ος have three endings, ος, η, ον. E. g. σοφός, σοφή, σοφόν.

When ος is preceded by a vowel or by ρ, the feminine has ᾱ instead of η. E. g. ἄξιος, ἀξία, ἄξιον· μακρός, μακρά, μακρόν.

| | ὁ (*wise*) | ἡ (*wise*) | τὸ (*wise*) |
|---|---|---|---|
| *S.* | | | |
| N. | σοφός | σοφή | σοφόν |
| G. | σοφοῦ | σοφῆς | σοφοῦ |
| D. | σοφῷ | σοφῇ | σοφῷ |
| A. | σοφόν | σοφήν | σοφόν |
| V. | σοφέ | σοφή | σοφόν |
| *D.* | | | |
| N.A.V. | σοφώ | σοφά | σοφώ |
| G. D. | σοφοῖν | σοφαῖν | σοφοῖν |
| *P.* | | | |
| N. | σοφοί | σοφαί | σοφά |
| G. | σοφῶν | σοφῶν | σοφῶν |
| D. | σοφοῖς | σοφαῖς | σοφοῖς |
| A. | σοφούς | σοφάς | σοφά |
| V. | σοφοί | σοφαί | σοφά |

So all PARTICIPLES in ος. E. g. τυπτόμενος, τυπτομένη, τυπτόμενον.

| | ὁ (*worthy*) | ἡ (*worthy*) | τὸ (*worthy*) |
|---|---|---|---|
| *S.* | | | |
| N. | ἄξιος | ἀξία | ἄξιον |
| G. | ἀξίου | ἀξίας | ἀξίου |
| D. | ἀξίῳ | ἀξίᾳ | ἀξίῳ |
| A. | ἄξιον | ἀξίαν | ἄξιον |
| V. | ἄξιε | ἀξία | ἄξιον |
| *D.* | | | |
| N.A.V. | ἀξίω | ἀξία | ἀξίω |
| G. D. | ἀξίοιν | ἀξίαιν | ἀξίοιν |

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| | | | |
|---|---|---|---|
| ***P.*** | | | |
| N. | ἄξιοι | ἄξιαι | ἄξια |
| G. | ἀξίων | ἀξίων | ἀξίων |
| D. | ἀξίοις | ἀξίαις | ἀξίοις |
| A. | ἀξίους | ἀξίας | ἄξια |
| V. | ἄξιοι | ἄξιαι | ἄξια |

NOTE 1. Adjectives in οος have η in the feminine. Except when οος is preceded by ρ. E. g.

ἁπλόος, ἁπλόη, ἁπλόον
ἀθρόος, ἀθρόα, ἀθρόον.

2. Many adjectives in ος have only two endings, ος, ον. E. g. ἥσυχος, ἥσυχον.

Particularly, compound adjectives in ος have two endings. E. g. ἐπιζήμιος, ἐπιζήμιον.

But compound adjectives in κος have three endings.

| | *S.* ὁ, ἡ (*quiet*) | τὸ (*quiet*) |
|---|---|---|
| N. | ἥσυχος | ἥσυχον |
| G. | ἡσύχου | ἡσύχου |
| D. | ἡσύχῳ | ἡσύχῳ |
| A. | ἥσυχον | ἥσυχον |
| V. | ἥσυχε | ἥσυχον |
| | ***D.*** | |
| N.A.V. | ἡσύχω | ἡσύχω |
| G. D. | ἡσύχοιν | ἡσύχοιν |
| | ***P.*** | |
| N. | ἥσυχοι | ἥσυχα |
| G. | ἡσύχων | ἡσύχων |
| D. | ἡσύχοις | ἡσύχοις |
| A. | ἡσύχους | ἥσυχα |
| V. | ἥσυχοι | ἥσυχα |

NOTE 2. In Attic writers and in the poets, many adjectives in ος, which commonly have three endings, are found with only two. E g. ὁ, ἡ ἐλεύθερος, τὸ ἐλεύθερον, *free.*

NOTE 3. The ending α of the feminine is long. Except the feminine of δῖος, *divine*, and a few others.

NOTE 4. For the ACCENT of the *genitive plural* of the *feminine* of barytone adjectives and participles in ος, see above (§ 31. N. 2).

3. Adjectives in εος, εα, εον, and οος, οη, οον, are *contracted* (§§ 32 : 34). E. g.

χρύσεος χρυσοῦς, χρυσέα χρυσῆ, χρύσεον χρυσοῦν, G. χρυσέου χρυσοῦ, χρυσέας χρυσῆς, *golden.*

ἀργύρεος ἀργυροῦς, ἀργυρέα ἀργυρᾶ, ἀργύρεον ἀργυροῦν, G. ἀργυρέου ἀργυροῦ, ἀργυρέας ἀργυρᾶς, *of silver.*

ἁπλόος ἁπλοῦς, ἁπλόη ἁπλῆ, ἁπλόον ἁπλοῦν, G. ἁπλόου ἁπλοῦ, ἁπλόης ἁπλῆς, *simple.*

NOTE 5. For the ACCENT of some of the contracted forms of adjectives in εος, οος, see above (§ 34. N. 2).

## ADJECTIVES IN ΩΣ.

§ **50.** Adjectives in ως have two endings, ως, ων. They are declined like νεώς and ἀνώγεων (§ 33). E. g. εὔγεως, εὔγεων.

| | *S.* ὁ, ἡ (*fertile*) | τὸ (*fertile*) |
|---|---|---|
| N. | εὔγεως | εὔγεων |
| G. | εὔγεω | εὔγεω |
| D. | εὔγεῳ | εὔγεῳ |
| A. | εὔγεων | εὔγεων |
| V. | εὔγεως | εὔγεων |
| | *D.* | |
| N.A.V. | εὔγεω | εὔγεω |
| G. D. | εὔγεῳν | εὔγεῳν |
| | *P.* | |
| N. | εὔγεῳ | εὔγεω |
| G. | εὔγεων | εὔγεων |
| D. | εὔγεῳς | εὔγεῳς |
| A. | εὔγεως | εὔγεω |
| V. | εὔγεῳ | εὔγεω |

## ADJECTIVES IN ΥΣ.

§ **51.** Adjectives in υς, gen. εος, have three endings, υς, εια, υ. E. g. γλυκύς, γλυκεῖα, γλυκύ.

| *S.* | ὁ (*sweet*) | ἡ (*sweet*) | τὸ (*sweet*) |
|---|---|---|---|
| N. | γλυκύς | γλυκεῖα | γλυκύ |
| G. | γλυκέος | γλυκείας | γλυκέος |
| D. | γλυκεῖ γλυκεῖ | γλυκείᾳ | γλυκεῖ γλυκεῖ |
| A. | γλυκύν | γλυκεῖαν | γλυκύ |
| V. | γλυκύ | γλυκεῖα | γλυκύ |

| | | | |
|---|---|---|---|
| ***D.*** | | | |
| N.A.V. | γλυκέε | γλυκεία | γλυκέε |
| G. G. | γλυκέοιν | γλυκείαιν | γλυκέοιν |
| ***P.*** | | | |
| N. | γλυκέες γλυκεῖς | γλυκεῖαι | γλυκέα |
| G. | γλυκέων | γλυκειῶν | γλυκέων |
| D. | γλυκέσι(ν) | γλυκείαις | γλυκέσι(ν) |
| A. | γλυκέας γλυκεῖς | γλυκείας | γλυκέα |
| V. | γλυκέες γλυκεῖς | γλυκεῖαι | γλυκέα |

Note 1. The Ionics make fem. *έα* or *έη*. E. g. *βαθυς, βαθέα* or *βαθέη*.

Note 2. The poets sometimes have mas. and fem. *υς*, neut. *υ*. E. g. *ὁ, ἡ ἡδύς, τὸ ἡδύ*.

## ADJECTIVES IN *ΗΣ* AND *ΙΣ*.

§ **52.** 1. Adjectives in *ης*, gen. *εος*, have two endings, *ης, ες*. E. g. *ἀληθής, ἀληθές*.

| | *ὁ, ἡ (true)* | | *τὸ (true)* | |
|---|---|---|---|---|
| *S.* N. | ἀληθής | | ἀληθές | |
| G. | ἀληθέος | ἀληθοῦς | ἀληθέος | ἀληθοῦς |
| D. | ἀληθεῖ | ἀληθεῖ | ἀληθεῖ | ἀληθεῖ |
| A. | ἀληθέα | ἀληθῆ | ἀληθές | |
| V. | ἄληθες | | ἀληθές | |
| ***D.*** | | | | |
| N.A.V. | ἀληθέε | ἀληθῆ | ἀληθέε | ἀληθῆ |
| G. D. | ἀληθέοιν | ἀληθοῖν | ἀληθέοιν | ἀληθοῖν |
| ***P.*** | | | | |
| N. | ἀληθέες | ἀληθεῖς | ἀληθέα | ἀληθῆ |
| G. | ἀληθέων | ἀληθῶν | ἀληθέων | ἀληθῶν |
| D. | ἀληθέσι(ν) | | ἀληθέσι(ν) | |
| A. | ἀληθέας | ἀληθεῖς | ἀληθέα | ἀληθῆ |
| V. | ἀληθέες | ἀληθεῖς | ἀληθέα | ἀληθῆ |

2. Adjectives in *ις*, gen. *ιος*, have two endings, *ις, ι*. E. g. *ἴδρις, ἴδρι*, G. *ἴδριος, knowing*.

## ADJECTIVES IN *ΑΣ, ΕΙΣ, ΗΝ, ΟΤΣ, ΥΣ, ΩΝ, ΩΣ*.

§ **53.** 1. Adjectives in *ᾱς*, gen. *αντος*, have three endings, *ᾱς, ᾶσα, αν*. E. g. *πᾶς, πᾶσα, πᾶν*.

| *S.* | ὁ (*all*) | ἡ (*all*) | τὸ (*all*) |
|---|---|---|---|
| N. | πᾶς | πᾶσα | πᾶν |
| G. | παντός | πάσης | παντός |
| D. | παντί | πάσῃ | παντί |
| A. | πάντα | πᾶσαν | πᾶν |
| V. | πᾶς | πᾶσα | πᾶν |
| *D.* | | | |
| N.A.V. | πάντε | πάσα | πάντε |
| G.D. | πάντοιν | πάσαιν | πάντοιν |
| *P.* | | | |
| N. | πάντες | πᾶσαι | πάντα |
| G. | πάντων | πασῶν | πάντων |
| D. | πᾶσι(ν) | πάσαις | πᾶσι(ν) |
| A. | πάντας | πάσας | πάντα |
| V. | πάντες | πᾶσαι | πάντα |

So all PARTICIPLES in *ᾱς*. E. g. *τύψᾱς, τύψασα, τύψαν*, G. *τύψαντος*.

REMARK 1. These two adjectives in *ᾱς, μέλας* and *τάλας*, have *αινα* in the feminine. Thus,

*μέλᾱς, μέλαινα, μέλαν*, G. *μέλανος, black.*
*τάλᾱς, τάλαινα, τάλαν*, G. *τάλανος, unfortunate*

2. Adjectives in *εις*, gen. *εντος*, have three endings, *εις, εσσα, εν*. E. g. *χαρίεις, χαρίεσσα, χαρίεν*.

| *S.* | ὁ (*graceful*) | ἡ (*graceful*) | τὸ (*graceful*) |
|---|---|---|---|
| N. | χαρίεις | χαρίεσσα | χαρίεν |
| G. | χαρίεντος | χαριέσσης | χαρίεντος |
| D. | χαρίεντι | χαριέσσῃ | χαρίεντι |
| A. | χαρίεντα | χαρίεσσαν | χαρίεν |
| V. | χαρίεν | χαρίεσσα | χαρίεν |
| *D.* | | | |
| N.A.V. | χαρίεντε | χαριέσσα | χαρίεντε |
| G. D. | χαριέντοιν | χαριέσσαιν | χαριέντοιν |
| *P.* | | | |
| N. | χαρίεντες | χαρίεσσαι | χαρίεντα |
| G. | χαριέντων | χαριεσσῶν | χαριέντων |
| D. | χαρίεσι(ν) | χαριέσσαις | χαρίεσι(ν) |
| A. | χαρίεντας | χαριέσσας | χαρίεντα |
| V. | χαρίεντες | χαρίεσσαι | χαρίεντα |

Note 1. The endings *ήεις, ήεσσα, ῆεν*, are contracted into *ῆς, ῆσσα, ῆν*. E. g.

*τιμήεις τιμῆς, τιμήεσσα τιμῆσσα, τιμῆεν τιμῆν*, G. *τιμήεντος τιμῆντος, valuable.*

The endings *όεις, όεσσα, όεν*, are contracted into *οῦς, οῦσσα, οῦν*. E. g.

*πλακόεις πλακοῦς, πλακόεσσα πλακοῦσσα, πλακόεν πλακοῦν*, G. *πλακόεντος πλακοῦντος, flat.*

Remark 2. The *dative plural* of adjectives in *ις* forms an exception to the general rule (§ 12. 5).

3. Participles in *είς* have three endings, *είς, εῖσα, έν*. E. g. *τιθείς, τιθεῖσα, τιθέν.*

| *S.* | ὁ (*placing*) | ἡ (*placing*) | τὸ (*placing*) |
|---|---|---|---|
| N. | *τιθείς* | *τιθεῖσα* | *τιθέν* |
| G. | *τιθέντος* | *τιθείσης* | *τιθέντος* |
| D. | *τιθέντι* | *τιθείσῃ* | *τιθέντι* |
| A. | *τιθέντα* | *τιθεῖσαν* | *τιθέν* |
| V. | *τιθείς* | *τιθεῖσα* | *τιθέν* |
| *D.* | | | |
| N.A.V. | *τιθέντε* | *τιθείσα* | *τιθέντε* |
| G. D. | *τιθέντοιν* | *τιθείσαιν* | *τιθέντοιν* |
| *P.* | | | |
| N. | *τιθέντες* | *τιθεῖσαι* | *τιθέντα* |
| G. | *τιθέντων* | *τιθεισῶν* | *τιθέντων* |
| D. | *τιθεῖσι(ν)* | *τιθείσαις* | *τιθεῖσι(ν)* |
| A. | *τιθέντας* | *τιθείσας* | *τιθέντα* |
| V. | *τιθέντες* | *τιθεῖσαι* | *τιθέντα* |

4. There are but two adjectives in *ην*: ὁ *τέρην*, ἡ *τέρεινα*, τὸ *τέρεν*, G. *τέρενος, tender*; and ὁ *ἄρσην* or *ἄῤῥην*, τὸ *ἄρσεν* or *ἄῤῥεν*, G. *ἄρσενος* or *ἄῤῥενος, male.*

5. Participles in *ούς* have three endings, *ούς, οῦσα, όν*. E. g. *διδούς, διδοῦσα, διδόν.*

| *S.* | ὁ (*giving*) | ἡ (*giving*) | τὸ (*giving*) |
|---|---|---|---|
| N. | *διδούς* | *διδοῦσα* | *διδόν* |
| G. | *διδόντος* | *διδούσης* | *διδόντος* |
| D. | *διδόντι* | *διδούσῃ* | *διδόντι* |
| A. | *διδόντα* | *διδοῦσαν* | *διδόν* |
| V. | *διδούς* | *διδοῦσα* | *διδόν* |

| | | | |
|---|---|---|---|
| ***D.*** | | | |
| N.A.V. | διδόντε | διδούσα | διδόντε |
| G. D. | διδόντοιν | διδούσαιν | διδόντοιν |
| ***P.*** | | | |
| N. | διδόντες | διδοῦσαι | διδόντα |
| G. | διδόντων | διδουσῶν | διδόντων |
| D. | διδοῦσι(ν) | διδούσαις | διδοῦσι(ν) |
| A. | διδόντας | διδούσας | διδόντα |
| V. | διδόντες | διδοῦσαι | διδόντα |

6. Participles in ῡς have three endings, ύς, ῦσα, ύν. E. g. δεικνύς, δεικνῦσα, δεικνύν.

| | ὁ (*showing*) | ἡ (*showing*) | τὸ (*showing*) |
|---|---|---|---|
| ***S.*** | | | |
| N. | δεικνύς | δεικνῦσα | δεικνύν |
| G. | δεικνύντος | δεικνύσης | δεικνύντος |
| D. | δεικνύντι | δεικνύσῃ | δεικνύντι |
| A. | δεικνύντα | δεικνῦσαν | δεικνύν |
| V. | δεικνύς | δεικνῦσα | δεικνύν |
| ***D.*** | | | |
| N.A.V. | δεικνύντε | δεικνύσα | δεικνύντε |
| G. D. | δεικνύντοιν | δεικνύσαιν | δεικνύντοιν |
| ***P.*** | | | |
| N. | δεικνύντες | δεικνῦσαι | δεικνύντα |
| G. | δεικνύντων | δεικνυσῶν | δεικνύντων |
| D. | δεικνῦσι(ν) | δεικνύσαις | δεικνῦσι(ν) |
| A. | δεικνύντας | δεικνύσας | δεικνύντα |
| V. | δεικνύντες | δεικνῦσαι | δεικνύντα |

7. Adjectives in ων, gen. οντος, have three endings, ων, ουσα, ον. E. g. ἑκών, ἑκοῦσα, ἑκόν.

| | ὁ (*willing*) | ἡ (*willing*) | τὸ (*willing*) |
|---|---|---|---|
| ***S.*** | | | |
| N. | ἑκών | ἑκοῦσα | ἑκόν |
| G. | ἑκόντος | ἑκούσης | ἑκόντος |
| D. | ἑκόντι | ἑκούσῃ | ἑκόντι |
| A. | ἑκόντα | ἑκοῦσαν | ἑκόν |
| V. | ἑκών | ἑκοῦσα | ἑκόν |
| ***D.*** | | | |
| N.A.V. | ἑκόντε | ἑκούσα | ἑκόντε |
| G. D. | ἑκόντοιν | ἑκούσαιν | ἑκόντοιν |

*P.*

| | | | |
|---|---|---|---|
| N. | ἑκόντες | ἑκοῦσαι | ἑκόντα |
| G. | ἑκόντων | ἑκουσῶν | ἑκόντων |
| D. | ἑκοῦσι(ν) | ἑκούσαις | ἑκοῦσι(ν) |
| A. | ἑκόντας | ἑκούσας | ἑκόντα |
| V. | ἑκόντες | ἑκοῦσαι | ἑκόντα |

So all PARTICIPLES in *ων*. E. g. *τύπτων, τύπτουσα, τύπτον*, G. *τύπτοντος· φιλέων, φιλέουσα, φιλέον*, G. *φιλέοντος*, contracted *φιλῶν, φιλοῦσα, φιλοῦν*, G. *φιλοῦντος*.

NOTE 2. The *feminine* of adjectives in *ᾱς, ις, υς, ῡς, ων*, gen. *ντος*, is formed by dropping *ος* of the genitive, and annexing *σα*. E. g.

| | | |
|---|---|---|
| *πᾶς, παντός* | fem. | *πᾶσα* (§ 12. 5) |
| *τιθείς, τιθέντος* | " | *τιθεῖσα* (ibid.) |
| *διδούς, διδόντος,* | " | *διδοῦσα* (ibid.) |
| *δεικνύς, δεικνύντος* | " | *δεικνῦσα* (ibid.) |
| *εἰκών, εἰκόντος* | " | *εἰκοῦσα* (ibid.) |
| *χαρίεις, χαρίεντος* | " | *χαρίεσσα* (§ 12. N. 2). |

8. Adjectives in *ων*, gen. *ονος*, have two endings, *ων, ον*. E. g.

| *S.* | *ὁ, ἡ* (*ripe*) | *τὸ* (*ripe*) |
|---|---|---|
| N. | πέπων | πέπον |
| G. | πέπονος | πέπονος |
| D. | πέπονι | πέπονι |
| A. | πέπονα | πέπον |
| V. | πέπον | πέπον |

*D.*

| | | |
|---|---|---|
| N.A.V. | πέπονε | πέπονε |
| G. D. | πεπόνοιν | πεπόνοιν |

*P.*

| | | |
|---|---|---|
| N. | πέπονες | πέπονα |
| G. | πεπόνων | πεπόνων |
| D. | πέποσι(ν) | πέποσι(ν) |
| A. | πέπονας | πέπονα |
| V. | πέπονες | πέπονα |

9. Participles in *ώς* have three endings, *ώς, ῦῖα, ός*. E. g. *τετυφώς, τετυφυῖα, τετυφός, having struck.*

| *S.* | ὁ | ἡ | τὸ |
|---|---|---|---|
| N. | τετυφώς | τετυφυῖα | τετυφός |
| G. | τετυφότος | τετυφυίας | τετυφότος |
| D. | τετυφότι | τετυφυίᾳ | τετυφότι |
| A. | τετυφότα | τετυφυῖαν | τετυφός |
| V. | τετυφώς | τετυφυῖα | τετυφός |
| *D.* | | | |
| N.A.V. | τετυφότε | τετυφυία | τετυφότε |
| G. D. | τετυφότοιν | τετυφυίαιν | τετυφότοιν |
| *P.* | | | |
| N. | τετυφότες | τετυφυῖαι | τετυφότα |
| G. | τετυφότων | τετυφυιῶν | τετυφότων |
| D. | τετυφόσι(ν) | τετυφυίαις | τετυφόσι(ν) |
| A. | τετυφότας | τετυφυίας | τετυφότα |
| V. | τετυφότες | τετυφυῖαι | τετυφότα |

## ADJECTIVES OF ONE ENDING.

§ **54.** The following are some of the adjectives which have only one ending: ὁ ἀβλής, ῆτος· ὁ, ἡ ἀβρώς, ῶτος· ὁ, ἡ ἀγνώς, ῶτος· ὁ, ἡ ἀδμής, ῆτος· ὁ, ἡ αἰγίλιψ, πος· ὁ, ἡ αἴθοψ, πος· ὁ αἴθων, ωνος· ὁ ἀκμής, ῆτος· ὁ, ἡ ἄναλκις, ιδος· ὁ, ἡ ἀπτήν, ῆνος· ὁ, ἡ ἀργής, ῆτος or έτος· ὁ, ἡ ἅρπαξ, γος· ὁ βλάξ, κός· ὁ, ἡ δρομάς, άδος· ὁ ἐθελοντής, οῦ· ὁ, ἡ ἐπήλυξ, χος· ὁ, ἡ ἔπηλυς, υδος· ἡ ἐπίτες, κος· ὁ, ἡ εὖριν, ινος· ὁ, ἡ εὐώψ, πος· ὁ, ἡ ἥλιξ, κος· ὁ, ἡ ἡμιθνής, ῆτος· ὁ, ἡ ἵππας, άδος· ὁ μάκαρ, αρος· ὁ, ἡ μακραίων, ωνος· ὁ, ἡ μακραύχην, ενος· ὁ, ἡ μῶνυξ, χος· ὁ, ἡ νομάς, άδος· ὁ, ἡ παραβλώψ, πος· ὁ, ἡ παραπλήξ, γος· ὁ πένης, ητος· ὁ πολυάξ, κος· ὁ προβλής, ῆτος· ὁ, ἡ σποράς, άδος· ὁ, ἡ φοίνιξ.

Add to these the compounds of *θρίξ, θώραξ, παῖς, χείρ.* E. g. ὁ ὀρθόθριξ, τριχος· ὁ, ἡ καλλίπαις, αιδος· ὁ, ἡ μακρόχειρ, ειρος.

Note. Some of these are also used as *neuters*, but only in the *genitive* and *dative*.

## COMPOUND ADJECTIVES.

§ **55.** Compound adjectives, of which the last component part is a *substantive*, follow the declension of that substantive.

Such adjectives may have a neuter, when it can be formed after the same analogy. E. g.

*εὔχαρις, ι*, G. *ιτος, graceful*, from *εὖ, χάρις, ιτος*
*εὔελπις, ι*, G. *ιδος, hopeful*, from *εὖ, ἐλπίς, ίδος*
*δίπους, ουν*, G. *οδος, two-footed*, from *δίς, ποῦς, ποδός*
*ἄδακρυς, υ*, G. *υος, tearless*, from *ἀ-, δάκρυ, υος*
*εὐδαίμων, ον*, G. *ονος, happy*, from *εὖ, δαίμων, ονος*
*μεγαλήτωρ, ορ*, G. *ορος, magnanimous*, from *μέγας, ἦτορ.*

NOTE 1. The compounds of *πόλις* generally have *ιδος* in the genitive. E. g.

*ἄπολις, ι*, G. *ιδος, vagabond.*

NOTE 2. The compounds of *μήτηρ, πατήρ*, and *φρήν mind*, change *η* into *ω*. E. g.

*ἀμήτωρ, ορ*, G. *ορος, motherless*
*ἀπάτωρ, ορ*, G. *ορος, fatherless*
*σώφρων, ον*, G. *ονος, discreet.*

NOTE 3. The compounds of *γέλως, laughter*, and *κέρας, horn*, are either of the second or third declension. E. g.

*φιλόγελως, ων*, G. *ω* or *ωτος, fond of laughter*
*τρίκερως, ων*, G. *ω* or *ωτος, having three horns.*

## ANOMALOUS AND DEFECTIVE ADJECTIVES.

§ **56.** The following list contains most of the anomalous and defective adjectives.

*ἐΰς* and *ἠΰς*, neut. *ἐΰ* and *ἠΰ, good*, G. *ἐῆος*, A. *ἐῦν* and *ἠῦν*, neut. Plur. G. *ἐᾱων, of good things.*

The neuter *εὖ*, contracted from *ἐΰ*, means, *well.*

*ζώς*, Nom. mas. *living, alive.* The rest is from the regular *ζωός, ή, όν.*

*μέγας, μεγάλη, μέγα, great*, is declined in the following manner:

| *S.* | *ὁ* (*great*) | *ἡ* (*great*) | *τὸ* (*great*) |
|---|---|---|---|
| N. | *μέγας* | *μεγάλη* | *μέγα* |
| G. | *μεγάλου* | *μεγάλης* | *μεγάλου* |
| D. | *μεγάλῳ* | *μεγάλῃ* | *μεγάλῳ* |
| A. | *μέγαν* | *μεγάλην* | *μέγα* |
| V. | *μεγάλε* | *μεγάλη* | *μέγα* |
| *D.* | | | |
| N.A.V. | *μεγάλω* | *μεγάλα* | *μεγάλω* |
| G. D. | *μεγάλοιν* | *μεγάλαιν* | *μεγάλοιν* |

*P.*

| | | | |
|---|---|---|---|
| N. | *μεγάλοι* | *μεγάλαι* | *μεγάλα* |
| G. | *μεγάλων* | *μεγάλων* | *μεγάλων* |
| D. | *μεγάλοις* | *μεγάλαις* | *μεγάλοις* |
| A. | *μεγάλους* | *μεγάλας* | *μεγάλα* |
| V. | *μεγάλοι* | *μεγάλαι* | *μεγάλα* |

Observe, that all the cases, except the nominative and accusative singular, masculine and neuter, come from the obsolete *ΜΕΓΑΛΟΣ*.

The vocative singular *μεγάλε* is very rare.

*πλέως, full,* borrows its feminine from *πλέος*. Thus, *πλέως, πλέα, πλέων*. In composition it has only two endings, *ως, ων,* (§ 50.)

*πολύς, πολλή, πολύ, much,* is declined as follows:

| *S.* | ὁ (*much*) | ἡ (*much*) | τὸ (*much*) |
|---|---|---|---|
| N. | *πολύς* | *πολλή* | *πολύ* |
| G. | *πολλοῦ* | *πολλῆς* | *πολλοῦ* |
| D. | *πολλῷ* | *πολλῇ* | *πολλῷ* |
| A. | *πολύν* | *πολλήν* | *πολύ* |

| *P.* | (*many* | (*many*) | (*many*) |
|---|---|---|---|
| N. | *πολλοί* | *πολλαί* | *πολλά* |
| G. | *πολλῶν* | *πολλῶν* | *πολλῶν* |
| D. | *πολλοῖς* | *πολλαῖς* | *πολλοῖς* |
| A. | *πολλούς* | *πολλάς* | *πολλά* |

The dual is of course wanting.

Observe, that all the cases, except the nominative and accusative singular, masculine and neuter, come from *πολλός, ή, όν*, which is used by the Ionians.

The epic poets decline *πολύς* like *γλυκύς*: thus, *πολύς, πολεῖα, πολύ*, G. *πολέος*.

*πρᾷος, meek,* borrows its feminine and neuter from *πραΰς, πραεῖα, πραΰ*, G. *πραέος*.

*σῶς, ὁ, ἡ, safe,* neut. *σῶν*, A. *σῶν*, A. Plur. *σῶς*, neut. Plur. *σᾶ*, the rest from the regular *σῶος, α, ον*. The feminine *σᾶ* is rare.

*φροῦδος, η, ον, gone,* used only in the Nominative, of all genders and numbers.

# DEGREES OF COMPARISON.

## COMPARISON BY *ΤΕΡΟΣ, ΤΑΤΟΣ.*

§ **57.** 1. Adjectives in ος are compared by dropping ς, and annexing τερος for the comparative, and τατος for the superlative. If the penult of the positive be short, ο is changed into ω. E. g.

σοφός, *wise*, σοφώτερος, *wiser*, σοφώτατος, *wisest*
ἄτῑμος, *dishonored*, ἀτιμότερος, ἀτιμότατος
σεμνός, *venerable*, σεμνότερος, σεμνότατος.

NOTE 1. In general, ο remains unaltered when it is preceded by a mute and a liquid. (§ 17. 3.) E. g. πυκνός, *dense*, πυκνότερος, πυκνότατος.

REMARK 1. In a few instances Homer changes ο into ω even when the penult of the positive is long. E. g. κακόξεινος, κακοξεινώτερος.

NOTE 2. A few adjectives in ος are compared according to the following examples:

φίλος, φίλτερος, φίλτατος
μέσος, μεσαίτερος, μεσαίτατος
σπουδαῖος, σπουδαιέστερος, σπουδαιέστατος
ὀψοφάγος, ὀψοφαγίστερος, ὀψοφαγίστατος.

REMARK 2. Those in οος are always compared by εστερος, εστατος. E. g.

ἁπλόος, ἁπλοέστερος, ἁπλοέστατος, contracted ἁπλούστερος, ἁπλούστατος.

2. Adjectives in υς, gen. εος, are compared by dropping ς, and annexing τερος, τατος. E. g.

ὀξύς, *sharp*, ὀξύτερος, ὀξύτατος.

3. These two adjectives, μέλας and τάλας, drop ος of the genitive, and annex τερος, τατος. Thus,

μέλας, ανος, μελάντερος, μελάντατος
τάλας, ανος, ταλάντερος, ταλάντατος.

4. Adjectives in ης gen. εος, and εις gen. εντος, shorten ης and εις into ες, and annex τερος, τατος. E. g.

ἀληθής, ἀληθέστερος, ἀληθέστατος
χαρίεις, χαριέστερος, χαριέστατος.

NOTE 3. Ψευδής, ίος, *false*, has also comparative ψευδίστερος.

Πίνης, ητος, *poor*, follows the analogy of adjectives in ης, gen. εος: thus, πενέστερος, πενέστατος.

5. Adjectives in ων, gen. ονος, drop ος of the genitive, and annex εστερος, εστατος. E. g.

σώφρων, ονος, σωφρονέστερος, σωφρονέστατος.

6. The adjectives ἅρπαξ, ἄχαρις, βλάξ, μάκαρ, are compared as follows:

ἅρπαξ, γος, ἁρπαγίστερος
ἄχαρις, ἀχαρίστερος
βλάξ, κός, βλακίστερος, βλακίστατος
μάκαρ, μακάρτερος, μακάρτατος.

NOTE 4. *Substantives* denoting an employment or character are sometimes compared like adjectives. E. g. βασιλεύς, *king*, βασιλεύτερος, *more kingly*, βασιλεύτατος, *most kingly*; κλέπτης, *thief*, κλεπτίστατος, *very thievish*.

NOTE 5. The *pronouns* do not admit of different degrees in their signification. Nevertheless the comedians, for the sake of exciting laughter, compare αὐτός in the following manner: αὐτός, *himself*, αὐτότερος, *himself-er*, αὐτότατος, *himself-est*, *ipsissimus*.

## COMPARISON BY ΙΩΝ, ΙΣΤΟΣ

§ **58.** 1. Some adjectives in υς drop this ending, and annex ίων for the comparative, and ιστος for the superlative. E. g.

ἡδύς, *pleasant*, ἡδίων, ἥδιστος.

2. Comparatives in ων are declined according to the following example:

| | *S.* ὁ, ἡ (*pleasanter*) | | τὸ (*pleasanter*) | |
|---|---|---|---|---|
| N. | ἡδίων | | ἡδῖον | |
| G. | ἡδίονος | | ἡδίονος | |
| D. | ἡδίονι | | ἡδίονι | |
| A. | ἡδίονα | ἡδίω | ἥδιον | |
| | *D.* | | | |
| N. A. | ἡδίονε | | ἡδίονε | |
| G. D. | ἡδιόνοιν | | ἡδιόνοιν | |
| | *P.* | | | |
| N. | ἡδίονες | ἡδίους | ἡδίονα | ἡδίω |
| G. | ἡδιόνων | | ἡδιόνων | |
| D. | ἡδίοσι(ν) | | ἡδίοσι(ν) | |
| A. | ἡδίονας | ἡδίους | ἡδίονα | ἡδίω |

Observe, that the accusative singular masculine and feminine, and the nominative and accusative plural of all genders, drop the *ν*, and contract the two last syllables.

NOTE 1. A few adjectives in *υς* form their *comparative* by dropping the last syllable of the positive and annexing *σσων* or *ττων*. E. g.

*παχύς, fat, πάσσων*
*βαθύς, deep, βάσσων.*

NOTE 2. *Κρατύς, powerful*, changes *α* into *ε* or *ει* in the comparative: thus, *κρατύς, κράσσων, κρέσσων, κρείσσων.* (§§ 58. N. 1: 2. N. 3.)

The Doric *κάρρων* for *κρείσσων* is formed in the following manner: *κρατύς, κράσσων, κάρσων, κάρρων.* (§§ 58. N. 1: 26. 2: 11: 6. N.)

NOTE 3. These two adjectives, *μέγας* and *ὀλίγος*, form their comparative by dropping the last syllable, and annexing *ζων*. Thus *μέγας, μέζων* (Attic *μείζων*); *ὀλίγος, ὀλίζων.* (§ 2. N. 3.)

## ANOMALOUS AND DEFECTIVE COMPARISON.

**§ 59.** 1. The comparison of an adjective is *anomalous* when the adjective has, or is supposed to have, more than one positive.

2. The comparison is *defective*, when the adjective has no positive in use.

3. The following list contains most of the adjectives which are anomalous or defective in their comparison.

| | | |
|---|---|---|
| *ἀγαθός, good* | *ἀμείνων* | *ἄριστος* |
| | *βελτίων* | *βέλτιστος* |
| | *κρείσσων* or *κρείττων* | *κράτιστος* |
| | *λωΐων* or *λῴων* | *λῷστος* or *λῶστος* |

*Ἀρείων*, the proper comparative of *ἄριστος*, belongs to the Epic language.

For *βελτίων, λωΐων*, the epic poets have *βέλτερος, λωΐτερος.*

*Κρατύς*, the positive of *κρείσσων, κράτιστος*, occurs in Homer.

For *βέλτιστος*, the Doric dialect has *βέντιστος.*

For *κρείσσων*, the Ionic has *κρέσσων*, and the Doric *κάρρων.* (§ 58. N. 2.)

The poets have *κάρτιστος* for *κράτιστος.* (§ 26. 2.)

The Epic language has also compar. *φέρτερος*, superl. *φέριστος* or *φέρτατος.*

The regular comparative and superlative, *ἀγαθώτερος, ἀγαθώτατος*, do not occur in good writers.

*αἰσχρός* (*ΑΙΣΧΤΣ*), *ugly, αἰσχίων, αἴσχιστος.* The comparative *αἰσχρότερος* is not much used.

*ἀλγεινός* (*ΑΛΓΤΣ*), *painful, ἀλγεινότερος* or *ἀλγίων, ἀλγεινότατος*

or *ἄλγιστος*. The regular forms *ἀλγεινότερος, ἀλγεινότατος*, are more usual in the masculine and feminine.

*ἀμείνων*, see *ἀγαθός*.

*ἄρειων, ἄριστος*, see *ἀγαθός*.

*βελτίων, βέλτιστος*, see *ἀγαθός*.

*ἐλαχύς*, see *μικρός*.

*ΕΛΕΙΓΧΤΣ, infamous, ἐλέγχιστος*. The plural of the positive occurs in Homer (Il. 4, 242: 24, 239).

*ἔσχατος, last*, a defective superlative.

*ἐχθρός* (*ΕΧΘΤΣ*), *hostile, ἐχθρότερος* or *ἐχθίων, ἐχθρότατος* or *ἔχθιστος*.

*ʽΗΚΤΣ*, see *κακός*.

| | | | |
|---|---|---|---|
| *κακός, bad* | *κακίων* | | *κάκιστος* |
| | *χείρων* | | *χείριστος* |
| | *ἧσσων* | | *ἥκιστος* |

The forms *ἧσσων, ἥκιστος*, come from ʽΗΚΤΣ. (§ 58. N. 1.)

The regular comparative *κακώτερος* is poetic.

For *χείρων* and *ἧσσων*, the Ionians have *χερείων* and *ἴσσων*.

*καλός* (*ΚΑΛΤΣ*), *beautiful, καλλίων, κάλλιστος*. The doubling of the *λ* seems to be an accidental peculiarity.

*κἀρίων*, see *ἀγαθός*.

*ΚΕΡΔΤΣ, crafty, κερδίων, κέρδιστος*.

*κρατύς*, see *ἀγαθός*.

*κυδρός* (*ΚΤΔΤΣ*), *glorious, κυδίων, κύδιστος*.

*κύντερος, more impudent*, a defective comparative, derived from *κύων, κυνός, dog*.

*λωΐων, λωΐστος*, see *ἀγαθός*.

*μακρός* (*ΜΑΚΤΣ, ΜΗΚΤΣ*), *long, μακρότερος* and *μάσσων, μακρότατος* and *μήκιστος*. (§ 58. N. 1.)

*μέγας, great, μείζων* (Ionic *μέζων*), *μέγιστος*. (§ 58. N. 3.)

| | | | |
|---|---|---|---|
| *μικρός, small* | *ἐλάσσων* | | *ἐλάχιστος* |
| | *μείων* | | *μεῖστος* |
| | *μικρότερος* | | *μικρότατος* |

The forms *ἐλάσσων, ἐλάχιστος*, come from *ἐλαχύς*. (§ 58. N. 1.) The superlative *μεῖστος* is poetic.

*ὀλίγος, little, ὀλίζων, ὀλίγιστος*. (§ 58. N. 3.)

*οἰκτρός* (*ΟΙΚΤΤΣ*), *pitiable, οἰκτίων, οἴκτιστος* or *οἰκτρότατος*.

*ὁπλότερος, younger, ὁπλότατος, youngest*, Epic. It is derived from *ὅπλον, weapon*.

*πέπων, ripe, πεπαίτερος, πεπαίτατος*.

*πίων, fat, πιότερος, πιότατος*.

*πολύς, much, πλείων* or *πλέων, πλεῖστος*.

*πρότερος, former, πρῶτος, first*, derived from the preposition *πρό, before*.

*ῥᾴδιος* (*ʽΡΑΤΣ*), *easy, ῥᾴων, ῥᾷστος*.

The Ionians say *ῥηΐδιος, ῥηΐων, ῥηΐστος.*

The epic poets have *ῥηΐτερος, ῥηΐτατος.*

*ταχύς* (*ΘΑΧΥΣ*), *swift*, *ταχίων* commonly *θάσσων*, *τάχιστος.* (§§ 14. 3 : 58. N. 1.)

*ὑπέρτερος*, *higher*, *ὑπέρτατος*, *highest*, derived from the preposition *ὑπέρ*, *above.*

*ὕστερος*, *later*, *ὕστατος*, *latest.*

*ΥΨΤΣ*, *high*, *ὑψίων*, *ὕψιστος.*

*φαάντερος*, *brighter*, *φαάντατος*, *brightest*, derived from *φαίνω.*

*φέρτερος*, *φέρτατος*, *φέριστος*, see *ἀγαθός.*

*χείρων*, *χείριστος*, *χερείων*, see *κακός.*

NOTE. In a few instances new comparatives and superlatives are formed from adjectives, which are already in the comparative or superlative degree. E. g. *πρώτιστος* from *πρῶτος*, *χειρότερος* from *χείρων.*

# NUMERALS.

## CARDINAL NUMBERS.

§ **60.** 1. The numerals *εἷς*, *δύο*, *τρεῖς*, and *τεσσαρες* or *τέτταρες*, are declined as follows:

| *S.* | *ὁ* (*one*) | *ἡ* (*one*) | *τὸ* (*one*) |
|---|---|---|---|
| N. | *εἷς* | *μία* | *ἕν* |
| G. | *ἑνός* | *μιᾶς* | *ἑνός* |
| D. | *ἑνί* | *μιᾷ* | *ἑνί* |
| A. | *ἕνα* | *μίαν* | *ἕν* |

| *D.* | *τὼ, τά, τὼ* (*two*) | *P.* | (*two*) |
|---|---|---|---|
| N. A. | *δύο* and *δύω* | N. A. | wanting |
| G. | *δυοῖν* and *δυεῖν* | G. | *δυῶν* |
| D. | *δυοῖν* | D. | *δυσί(ν)* |

| *P.* | *οἱ, αἱ* (*three*) | *τὰ* (*three*) |
|---|---|---|
| N. | *τρεῖς* | *τρία* |
| G. | *τριῶν* | *τριῶν* |
| D. | *τρισί(ν)* | *τρισί(ν)* |
| A. | *τρεῖς* | *τρία* |

| *P.* | *οἱ, αἱ* (*four*) | *τὰ* (*four*) |
|---|---|---|
| N. | *τέσσαρες* | *τέσσαρα* |
| G. | *τεσσάρων* | *τεσσάρων* |
| D. | *τέσσαρσι(ν)* | *τέσσαρσι(ν)* |
| A. | *τέσσαρας* | *τέσσαρα* |

REMARK. *Δύο* is found undeclined.

2. The cardinal numbers from 5 to 100, inclusive, are indeclinable (§ 45. 2).

| | |
|---|---|
| 5. *πέντε* | 40. *τεσσαράκοντα* |
| 6. *ἕξ* | 50. *πεντήκοντα* |
| 7. *ἑπτά* | 60. *ἑξήκοντα* |
| 8. *ὀκτώ* | 70. *ἑβδομήκοντα* |
| 9. *ἐννέα* | 80. *ὀγδοήκοντα* |
| 10. *δέκα* | 90. *ἐνενήκοντα* |
| 11. *ἕνδεκα* | 100. *ἑκατόν* |
| 12. *δώδεκα* | 200. *διᾱκόσιοι, αι, α* |
| 13. *δεκατρεῖς* or *τρισκαίδεκα* | 300. *τριακόσιοι, αι, α* |
| 14. *δεκατέσσαρες* or *τεσσαρεσκαίδεκα* | 400. *τετρακόσιοι, αι, α* |
| | 500. *πεντακόσιοι, αι, α* |
| 15. *δεκαπέντε* or *πεντεκαίδεκα* | 600. *ἑξακόσιοι, αι, α* |
| 16. *δεκαέξ* or *ἑκκαίδεκα* | 700. *ἑπτακόσιοι, αι, α* |
| 17. *δεκαεπτά* or *ἑπτακαίδεκα* | 800. *ὀκτακόσιοι, αι, α* |
| 18. *δεκαοκτώ* or *ὀκτωκαίδεκα* | 900. *ἐννακόσιοι, αι, α* |
| 19. *δεκαεννέα* or *ἐννεακαίδεκα* | 1000. *χίλιοι, αι, α* |
| 20. *εἴκοσι(ν)* | 2000. *δισχίλιοι, αι, α* |
| 21. *εἴκοσι εἷς*, or *εἷς καὶ εἴκοσι* | 10000. *μύριοι, αι, α* |
| 30. *τριᾱκοντα* | 20000. *δισμύριοι, αι, α* |

NOTE 1. The compounds *οὐδείς* (*οὐδέ, εἷς*) and *μηδείς* (*μηδέ, εἷς*) have nom. plur. *οὐδένες, μηδένες, insignificant persons.*

NOTE 2. The ACCENT of the feminine *μία* is anomalous in the *genitive* and *dative*. (§ 31. N. 2.)

NOTE 3. *Δεκατρεῖς, δεκατέσσαρες*, and the first component part of *τεσσαρεσκαίδεκα*, are declined like *τρεῖς* and *τέσσαρες* respectively.

NOTE 4. *Thousands* are formed by prefixing the numeral adverbs (§ 62. 4) to *χίλιοι*.

*Tens of thousands* are formed by prefixing these adverbs to *μύριοι*.

NOTE 5. Instead of any number of tens + 8 or 9, a circumlocution with *δέων* (from *δέω, to want*) is often used. E. g. *Δυοῖν δέουσι εἴκοσι, twenty wanting two*, simply *eighteen*. *Ἑνὸς δέοντες τριάκοντα, thirty wanting one*, simply *twenty-nine*.

This principle applies also to ordinals. E. g. *Ἑνὸς δέον εἰκοστὸν ἔτος, the nineteenth year.*

The participle *δέων* (from *δέω, am wanting*) with its substantive is sometimes put in the genitive absolute. E. g. *Πεντήκοντα μιᾶς δεούσης, forty-nine.* So with ordinals, *Ἑνὸς δέοντος τριακοστῷ ἔτει, in the twenty-ninth year.*

Note 6. Dialects. The dialectic peculiarities of the cardinal numbers are as follows:

1. Epic ἴα for μία, ἰῷ for ἑνί.
2. Epic δοιώ, δοιοί, declined throughout.
4. Ionic τέσσερες, Doric τέτορες or τέτορες, Æolic πίσυρες, poetic dat. plur. τέτρασι for τίτταρσι.
5. Doric πίμπε.
12. Ionic and poetic δυώδεκα and δυοκαίδεκα.
14. Ionic τεσσερεσκαίδεκα, indeclinable.
20. Doric ἴκατι, Epic εἴκοσι.
30, 40, 80, 200, 300. Ionic τριήκοντα, τεσσερήκοντα, ὀγδώκοντα, διηκόσιοι, τριηκόσιοι.
9000, 10000. Old ἐννεάχτλοι, δεκάχτλοι.

## ORDINAL NUMBERS.

§ **61.** The ordinal numbers are,

| | | | |
|---|---|---|---|
| 1st. | πρῶτος, η, ον | 30th. | τριακοστός, ή, όν |
| 2d. | δεύτερος, α, ον | 40th. | τεσσαρακοστός, ή, όν |
| 3d. | τρίτος, η, ον | 50th. | πεντηκοστός, ή, όν |
| 4th. | τέταρτος, η, ον | 60th. | ἑξηκοστός, ή, όν |
| 5th. | πέμπτος, η, ον | 70th. | ἑβδομηκοστός, ή, όν |
| 6th. | ἕκτος, η, ον | 80th. | ὀγδοηκοστός, ή, όν |
| 7th. | ἕβδομος, η, ον | 90th. | ἐννενηκοστός, ή, όν |
| 8th. | ὄγδοος, η, ον | 100th. | ἑκατοστός, ή, όν |
| 9th. | ἔννατος, η, ον | 200th. | διᾱκοσιοστός, ή, όν |
| 10th. | δέκατος, η, ον | 300th. | τριᾱκοσιοστός, ή, όν |
| 11th. | ἑνδέκατος, η, ον | 400th. | τετρακοσιοστός, ή, όν |
| 12th. | δωδέκατος, η, ον | 500th. | πεντακοσιοστός, ή, όν |
| 13th. | τρισκαιδέκατος, η, ον | 600th. | ἑξακοσιοστός, ή, όν |
| 14th. | τεσσαρακαιδέκατος, η, ον | 700th. | ἑπτακοσιοστός, ή, όν |
| 15th. | πεντεκαιδέκατος, η, ον | 800th. | ὀκτακοσιοστός, ή, όν |
| 16th. | ἑκκαιδέκατος, η, ον | 900th. | ἐννακοσιοστός, ή, όν |
| 17th. | ἑπταικαιδέκατος, η, ον | 1000th. | χιλιοστός, ή, όν |
| 18th. | ὀκτωκαιδέκατος, η, ον | 10000th. | μυριοστός, ή, όν |
| 19th. | ἐννεακαιδέκατος, η, ον | 20000th. | δισμυριοστός, ή, όν |
| 20th. | εἰκοστός, ή, όν | | &c. |
| 21st. | εἰκοστός πρῶτος, or πρῶτος καὶ εἰκοστός | | |

Note 1. Homer has τέτρατος for τίταρτος, ἑβδόματος for ἕβδομος, ὀγδόατος for ὄγδοος, ἴνατος for ἔννατος or ἔνατος. Herodotus has τεσσερεσκαιδεκάτη for τεσσαρακαιδεκάτη.

Note 2. A *mixed number*, of which the fractional part is ½, is expressed by a circumlocution, when it denotes a *coin* or *weight*. E. g. Πίμπτον ἡμιμναῖον

= 4½ *minæ*; but Πέντε ἡμιμναῖα = $\frac{5}{2}$ = 2½ *minæ*. Ἔνατον ἡμιτάλαντον = 8½ *talents*; but Ἐννέα ἡμιτάλαντα = $\frac{9}{2}$ = 4½ *talents*. Τέταρτον ἡμιώβολον = 3½ *oboli*; but Τέσσαρα ἡμιώβολα = $\frac{4}{2}$ = 2 *oboli*.

## NUMERAL SUBSTANTIVES, ADJECTIVES, AND ADVERBS.

§ **62.** 1. The numeral *substantives* end in *άς*, gen. *άδος*, feminine. E. g. *μονάς, monad, unit, δυάς, τριάς, triad, πεντάς, ἑξάς, ἑβδομάς, ὀγδοάς, ἐννεάς, δεκάς, ἑκατοντάς, χιλιάς, μυριάς, myriad.*

2. The numeral *adjectives* in *πλόος* or *πλάσιος* correspond to those in *fold*, in English. E. g. *ἁπλόος, simple, διπλόος* or *διπλάσιος, double, twofold, τριπλόος* or *τριπλάσιος, triple, threefold, τετραπλόος* or *τετραπλάσιος, quadruple, fourfold.*

3. The numeral *adjectives* answering to the question *ποσταῖος, on what day?* end in *αῖος*. They are formed from the ordinals. E. g. *δευτεραῖος, on the second day, τριταῖος, on the third day.*

4. The numeral *adverbs* answering to the question *ποσάκις, how often?* end in *άκις*. E. g. *τετράκις, four times, πεντάκις, five times.*

Except the first three, *ἅπαξ, once, δίς, twice,* and *τρίς, thrice.*

## ARTICLE.

§ **63.** The article *ὁ, the,* is declined as follows:

| *S.* | *M.* | *F.* | *N.* | *D.* | *M.* | *F.* | *N.* | *P.* | *M.* | *F.* | *N.* |
|---|---|---|---|---|---|---|---|---|---|---|---|
| N. | ὁ | ἡ | τό | N. | τώ | τά | τώ | N. | οἱ | αἱ | τά |
| G. | τοῦ | τῆς | τοῦ | G. | τοῖν | ταῖν | τοῖν | G. | τῶν | τῶν | τῶν |
| D. | τῷ | τῇ | τῷ | D. | τοῖν | ταῖν | τοῖν | D. | τοῖς | ταῖς | τοῖς |
| A. | τόν | τήν | τό | A. | τώ | τά | τώ | A. | τούς | τάς | τά |

Note 1. For QUANTITY, ACCENT, and DIALECTS, see above (§§ 31. N. 1, 2, 3: 33. N. 2, 3, 4.)

We only observe here that the Dorians have *τοί, ταί,* for *οἱ, αἱ.*

Note 2. The original form of the article was ΤΟΣ, from which come the oblique cases, the Doric forms *τοί, ταί,* and the adverb *τώς.*

# PRONOUN.

## PERSONAL PRONOUN.

§ **64.** The personal pronouns are *ἐγώ, σύ,* ʿ*Ι.* The nominative ʿ*Ι* is obsolete.

| *S.* (*I*) | *S.* (*thou*) | *S.* (*he, she, it*) |
|---|---|---|
| N. *ἐγώ* | N. *σύ* | N. ʿ*Ι* |
| G. *ἐμοῦ, μοῦ* | G. *σοῦ* | G *οὗ* |
| D. *ἐμοί, μοί* | D. *σοί* | D. *οἷ* |
| A. *ἐμέ, μέ* | A. *σέ* | A. *ἕ* |
| ***D.*** (*we two*) | ***D.*** (*you two*) | ***D.*** (*they two*) |
| N.A. *νῶϊ, νώ* | N.A. *σφῶϊ, σφώ* | N.A. *σφωέ* |
| G.D. *νῶϊν, νῷν* | G.D. *σφῶϊν, σφῷν* | G.D. *σφωΐν* |
| ***P.*** (*we*) | ***P.*** (*ye, you*) | ***P.*** (*they*) |
| N. *ἡμεῖς* | N. *ὑμεῖς* | N. *σφεῖς* n. *σφέα* |
| G. *ἡμῶν* | G. *ὑμῶν* | G. *σφῶν* |
| D. *ἡμῖν* | D. *ὑμῖν* | D. *σφίσι(ν)* |
| A. *ἡμᾶς* | A. *ὑμᾶς* | A. *σφᾶς* n. *σφέα* |

Remark. The dual *νώ* and *σφώ* are very often written without the iota subscript; thus, *νώ, σφώ.*

Note 1. The particle *γέ* is often appended to the pronouns of the first and second person for the sake of emphasis. E. g. *ἔγωγε, I indeed, for my part; σύ γε, thou indeed.* The accent of *ἔγωγε* is irregular (§ 22. 3

Note 2. Dialects. The dialectic peculiarities of the personal pronouns are exhibited in the following table.

ʾ*Εγώ.*

*Sing.* N. Epic and Doric *ἐγών.*
G. Epic *ἐμέο, ἐμεῖο, ἐμέθεν,* Ionic and Doric *ἐμεῦ, μεῦ.*
D. Doric *ἐμίν.*

*Plur.* N. Ionic *ἧμέες,* Epic *ἄμμες,* Doric *ἁμές* (long *α*).
G. Ionic *ἡμέων,* Epic *ἡμείων.*
D. Epic *ἄμμι* or *ἄμμιν,* poetic *ἦμίν* (short *ι*), *ἦμῖν.*
A. Ionic *ἧμέας,* Epic *ἄμμε,* Doric *ἁμέ* (long *α*), poetic *ἡμάς* (short *α*).

*Σύ.*

*Sing.* N. Doric τύ, Epic τύνη.
G. Epic σέο, σεῖο, σέθεν, τεοῖο, Ionic and Doric σεῦ, Doric also τεῦ or τεῦς.
D. Doric τίν, τεῖν, Ionic and Doric τοί.
A. Doric τέ, τίν, τύ (enclitic).

*Plur.* N. Ionic ὑμέες, Epic ὔμμες, Doric ὑμές (long υ).
G. Ionic ὑμέων, Epic ὑμείων.
D. Epic ὔμμι or ὔμμιν, poetic ὑμίν (short ι), ὔμῑν.
A. Ionic ὑμέας, Epic ὔμμε, Doric ὑμέ (long υ), poetic ὑμάς (short α).

*Ἵ.*

*Sing.* G. Epic ἕο, εἷο, ἕθεν, ἑεῖο, Ionic and Doric εὖ.
D. Doric ἵν, Epic ἑοῖ.
A. Epic ἕε.

*Plur.* N. Ionic σφέες.
G. Ionic σφέων, Epic σφείων.
D. Epic and Ionic σφί or σφίν.
A. Ionic σφέας, Epic and Ionic σφέ, poetic σφάς (short α), Doric ψέ (in Theocritus).
The Attic poets use the accusative σφέ in all genders and numbers.

NOTE 3. The accusative μίν or νίν, *him, her, it, them*, is used in all genders and numbers.
The epic poets and the Ionians use μίν, the Attic poets and the Dorians, νίν.

§ **65.** 1. The pronoun αὐτός is declined like σοφός (§ 49. 1), except that its neuter has ο instead of ον. Thus,

αὐτός, *he, himself*, αὐτή, *she, herself*, αὐτό, *it, itself*, G. αὐτοῦ, ῆς, οῦ.

2. With the article before it, αὐτός signifies *the same*, (§ 144. 3,) in which case it is often contracted with the article. E. g. ταὐτοῦ, ταὐτῷ, ταὐτῇ, for τοῦ αὐτοῦ, τῷ αὐτῷ, τῇ αὐτῇ.

When this contraction takes place, the neuter has ο or ον: thus, ταὐτό or ταὐτόν, for τὸ αὐτό.

The contracted forms ταὐτῇ and ταὐτά must not be confounded with ταύτῃ and ταῦτα from οὗτος.

NOTE. The Ionians insert an ε before the endings of αὐτῷ, αὐτήν, αὐτῶν, αὐτοῖς. E. g. αὐτέην for αὐτήν.

## REFLEXIVE PRONOUN.

**§ 66.** The reflexive pronouns are *ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ*. They are compounded of the personal pronouns and *αὐτός*. They have no nominative.

| *S. M.* (*of myself*) | | *S. F.* (*of myself*) | |
|---|---|---|---|
| G. | *ἐμαυτοῦ* | G. | *ἐμαυτῆς* |
| D. | *ἐμαυτῷ* | D. | *ἐμαυτῇ* |
| A. | *ἐμαυτόν* | A. | *ἐμαυτήν* |
| *P.* | (*of ourselves*) | *P.* | (*of ourselves*) |
| G. | *ἡμῶν αὐτῶν* | G. | *ἡμῶν αὐτῶν* |
| D. | *ἡμῖν αὐτοῖς* | D. | *ἡμῖν αὐταῖς* |
| A. | *ἡμᾶς αὐτούς* | A. | *ἡμᾶς αὐτάς* |
| *S.* | (*of thyself*) | *S.* | (*of thyself*) |
| G. | *σεαυτοῦ* or *σαυτοῦ* | G. | *σεαυτῆς* or *σαυτῆς* |
| D. | *σεαυτῷ* or *σαυτῷ* | D. | *σεαυτῇ* or *σαυτῇ* |
| A. | *σεαυτόν* or *σαυτόν* | A. | *σεαυτήν* or *σαυτήν* |
| *P.* | (*of yourselves*) | *P.* | (*of yourselves*) |
| G. | *ὑμῶν αὐτῶν* | G. | *ὑμῶν αὐτῶν* |
| D. | *ὑμῖν αὐτοῖς* | D. | *ὑμῖν αὐταῖς* |
| A. | *ὑμᾶς αὐτούς* | A. | *ὑμᾶς αὐτάς* |
| *S.* | (*of himself*) | *S.* | (*of herself*) |
| G. | *ἑαυτοῦ* or *αὑτοῦ* | G. | *ἑαυτῆς* or *αὑτῆς* |
| D. | *ἑαυτῷ* or *αὑτῷ* | D. | *ἑαυτῇ* or *αὑτῇ* |
| A. | *ἑαυτόν* or *αὑτόν* | A. | *ἑαυτήν* or *αὑτήν* |
| *P.* | (*of themselves*) | *P.* | (*of themselves*) |
| G. | *ἑαυτῶν* or *αὑτῶν* | G. | *ἑαυτῶν* or *αὑτῶν* |
| D. | *ἑαυτοῖς* or *αὑτοῖς* | D. | *ἑαυταῖς* or *αὑταῖς* |
| A. | *ἑαυτούς* or *αὑτούς* | A. | *ἑαυτάς* or *αὑτάς* |

The contracted forms of *ἑαυτοῦ* must not be confounded with the corresponding forms of *αὐτός*.

NOTE 1. The *third person plural* also is often formed by means of the personal pronoun and *αὐτός*. E. g. *σφῶν αὐτῶν*, for *ἑαυτῶν*.

NOTE 2. The *neuter* *ἑαυτό* or *αὐτό*, from *ἑαυτοῦ*, sometimes occurs.

NOTE 3. The *dual* *αὐτοῖν* of the reflexive pronoun *ἑαυτοῦ* is sometimes used.

NOTE 4. In Homer these pronouns are often written separately. E. g. *ἐμεῦ αὐτῆς*, for *ἐμαυτῆς*.

NOTE 5. The Ionians use εων for αυ. E. g. ἐμεωυτοῦ for ἐμαυτοῦ. (§ 3. N. 3.)

## POSSESSIVE PRONOUN

§ **67.** The possessive pronouns are derived from the personal pronouns. In signification they are equivalent to the genitive of the personal pronoun.

| | | |
|---|---|---|
| ἐμός, ή, όν, | *my*, | from ἐμοῦ |
| νωΐτερος, α, ον, | *of us two*, | " νῶϊ |
| ἡμέτερος, α, ον, | *our*, | " ἡμεῖς |
| σός, σή, σόν, | *thy*, | " σοῦ |
| σφωΐτερος, α, ον, | *of you two*, | " σφῶϊ |
| ὑμέτερος, α, ον, | *your*, | " ὑμεῖς |
| ὅς, ἥ, ὅν, | *his, her, its*, | " οὗ |
| σφέτερος, α, ον, | *their*, | " σφεῖς |

NOTE 1. DIALECTS. *First Person Plur.* Doric ἁμός (long α), Epic ἀμός (long α), for ἡμέτερος. In the Attic poets ἀμός is equivalent to the singular ἐμός.

*Second Person Sing.* Ionic and Doric τεός for σός, *Plur.* Doric and Epic ὑμός (long υ), for ὑμέτερος.

*Third Person Sing.* Ionic and Doric ἑός for ὅς, *Plur.* Epic and Doric σφός for σφέτερος.

NOTE 2. The dual νωΐτερος and σφωΐτερος are used only by the poets.

## INTERROGATIVE PRONOUN.

§ **68.** The interrogative pronoun τίς, *who? which? what?* is declined in the following manner:

| *S. M. F.* | *N.* | *D. M. F. N.* | *P. M. F.* | *N.* |
|---|---|---|---|---|
| N. τίς | τί | N. τίνε | N. τίνες | τίνα |
| G. τίνος, τοῦ | τίνος, τοῦ | G. τίνοιν | G. τίνων | τίνων |
| D. τίνι, τῷ | τίνι, τῷ | D. τίνοιν | D. τίσι(ν) | τίσι(ν) |
| A. τίνα | τί | A. τίνε | A. τίνας | τίνα |

The forms τοῦ, τῷ, must not be confounded with the articles τοῦ, τῷ.

NOTE. DIALECTS. *Sing.* G. Epic τέο, Ionic and Doric τεῦ, for τοῦ, D. Ionic τέῳ for τῷ, *Plur.* Ionic, G. τέων, D. τέοις, τέοισι.

## INDEFINITE PRONOUN.

§ **69.** 1. The indefinite pronoun τὶς (grave accent), *any, certain, some,* is declined as follows:

| *S.* | *M. F.* | *N.* | *D.* | *M. F. N.* | *P.* | *M. F.* | *N.* |
|---|---|---|---|---|---|---|---|
| N. | τὶς | τὶ | N. | τινὲ | N. | τινὲς | τινὰ |
| G. | τινὸς, τοῦ | τινὸς, τοῦ | G. | τινοῖν | G. | τινῶν | τινῶν |
| D. | τινὶ, τῷ | τινὶ, τῷ | D. | τινοῖν | D. | τισὶ(ν) | τισὶ(ν) |
| A. | τινὰ | τὶ | A. | τινὲ | A. | τινὰς | τινὰ, ἅσσα |

Note 1. Dialects. *Sing.* G. Epic τέο, Ionic and Doric τεῦ, for τοῦ, D. Ionic τέῳ for τῷ, *Plur.* G. Ionic τέων, all enclitic.

2. The indefinite pronoun δεῖνα, *such-a-one,* is declined as follows:

| *S.* | *All genders.* | *P.* | *All genders.* |
|---|---|---|---|
| N. | δεῖνα | N. | δεῖνες |
| G. | δείνος | G. | δείνων |
| D. | δεῖνι | D. | —— |
| A. | δεῖνα | A. | —— |

Note 2. Aristophanes (Thesm. 622) has τοῦ δεῖνα, for τοῦ δείνος.

## DEMONSTRATIVE PRONOUN.

§ **70.** The demonstrative pronouns are ὅδε, οὗτος, and ἐκεῖνος.

Ὅδε is simply the article with the inseparable particle δέ. Thus, ὅδε, ἥδε, τόδε, G. τοῦδε, τῆσδε.

Οὗτος is declined as follows:

| *S.* | *M.* (*this*) | *F.* (*this*) | *N.* (*this*) |
|---|---|---|---|
| N. | οὗτος | αὕτη | τοῦτο |
| G. | τούτου | ταύτης | τούτου |
| D. | τούτῳ | ταύτῃ | τούτῳ |
| A. | τοῦτον | ταύτην | τοῦτο |
| *D.* | (*these two*) | (*these two*) | (*these two*) |
| N. A. | τούτω | ταύτα | τούτω |
| G. D. | τούτοιν | ταύταιν | τούτοιν |
| *P.* | (*these*) | (*these*) | (*these*) |
| N. | οὗτοι | αὗται | ταῦτα |
| G. | τούτων | τούτων | τούτων |
| D. | τούτοις | ταύταις | τούτοις |
| A. | τούτους | ταύτας | ταῦτα |

Ἐκεῖνος, *he, that,* is declined like οὗτος. Thus, ἐκεῖνος, η, ο, G. ἐκείνου, ης, ου.

NOTE 1. DIALECTS. D. *Plur.* Epic τοῖσδεσσι, τοῖσδεσι, for τοῖσδε, from ὅδε.

The Ionians insert an ε before the endings of τούτου, ταύτης, τούτῳ, τούτων, τούτους. E. g. τουτέου for τούτου.

For ἐκεῖνος, the Ionic dialect has κεῖνος, the Doric, τῆνος, and the Æolic, κῆνος.

NOTE 2. The letter ι (long) is often appended to the demonstrative pronouns for the sake of emphasis. E. g. οὑτοσί, αὑτηΐ, *this here;* ἐκεινοσί, *that there.*

The short vowel is dropped before ι. E. g. ὁδί, ἡδί, τοδί. τουτί, ταυτί, for ὁδεΐ, ἡδεΐ, τοδεΐ, τουτοΐ, ταυταΐ.

## RELATIVE PRONOUN.

§ **71.** 1. The relative pronoun ὅς, *who, which, that,* is declined as follows:

| *S.* | *M.* | *F.* | *N.* | *D.* | *M.* | *F.* | *N.* | *P.* | *M.* | *F.* | *N.* |
|---|---|---|---|---|---|---|---|---|---|---|---|
| N. | ὅς | ἥ | ὅ | N. | ὥ | ᾷ | ᾧ | N. | οἵ | αἵ | ἅ |
| G. | οὗ | ἧς | οὗ | G. | οἷν | αἷν | οἷν | G. | ὧν | ὧν | ὧν |
| D. | ᾧ | ᾗ | ᾧ | D. | οἷν | αἷν | οἷν | D. | οἷς | αἷς | οἷς |
| A. | ὅν | ἥν | ὅ | A. | ὥ | ᾷ | ᾧ | A. | οὕς | ἅς | ἅ |

2. The relative ὅστις, *whoever, who,* is compounded of ὅς and the indefinite pronoun τὶς, which are separately declared. Thus,

| *S.* | *M.* | *F.* | *N.* |
|---|---|---|---|
| N. | ὅστις | ἥτις | ὅ τι |
| G. | οὑτινος, ὅτου | ἧστινος | οὑτινος, ὅτου |
| D. | ὥτινι, ὅτῳ | ἧτινι | ὥτινι, ὅτῳ |
| A. | ὅντινα | ἥντινα | ὅ τι |
| *P.* | | | |
| N. | οἵτινες | αἵτινες | ἅτινα, ἄττα |
| G. | ὧντινων, ὅτων | ὧντινων | ὧντινων, ὅτων |
| D. | οἷστισι(ν), ὅτοισι(ν) | αἷστισι(ν | οἷστισι(ν), ὅτοισι(ν) |
| A. | οὕστινας | ἅστινας | ἅτινα, ἄττα |

The neuter ὅ τι is often written ὅ,τι, to prevent its being confounded with the conjunction ὅτι, *that.*

NOTE 1. DIALECTS. *Sing.* Epic, N. ὅτις for ὅστις, G. ὅτεο, ὅτευ, ὅττευ, for ὅτου, D. ὅτεῳ for ὅτῳ, A. ὅτινα, neut. ὅττι, for ὅντινα, ὅ τι, respectively, *Plur.* Ionic, G. ὅτεων for ὅτων, D. ὁτέοισι, fem. ὁτέῃσι.

The accusative singular ὅτινα stands also for the neuter plural ἅτινα.

NOTE 2. The particle πέρ is often appended to ὅς. E. g. ὅσπερ, ἥπερ, ὅπερ, G. οὑπερ, ἧσπερ, written also separately ὃς περ, ἥ περ, ὅ περ.

NOTE 3. The particle οὖν is often appended to the compound relatives ὅστις and ὅσπερ. E. g. ὁστισοῦν, ὁσπεροῦν, *whoever*, written also separately, ὅστις οὖν, ὅσπερ οὖν.

## RECIPROCAL PRONOUN.

§ **72.** The reciprocal pronoun is ἀλλήλων, *of one another.* The nominative case and the singular number are of course wanting:

| | *M.* | *F.* | *N.* |
|---|---|---|---|
| *D.* | | | |
| G. | ἀλλήλοιν | ἀλλήλαιν | ἀλλήλοιν |
| D. | ἀλλήλοιν | ἀλλήλαιν | ἀλλήλοιν |
| A. | ἀλλήλω | ἀλλήλα | ἀλλήλω |
| *P.* | | | |
| G. | ἀλλήλων | ἀλλήλων | ἀλλήλων |
| D. | ἀλλήλοις | ἀλλήλαις | ἀλλήλοις |
| A. | ἀλλήλους | ἀλλήλας | ἄλληλα |

## PRONOMINAL ADJECTIVES.

§ **73.** 1. From the obsolete ΠΟΣ, *what?* ΟΠΟΣ, *who,* and ΤΟΣ, *this,* and from the relative pronoun ὅς, *who,* come the following corresponding pronominal adjectives:

| Interrogative. | Indefinite. | Demonstrative. | Relative. |
|---|---|---|---|
| πόσος, *how much? how many?* | ποσός, *of a certain quantity* | τόσος or τοσόσδε or τοσοῦτος, *so much* | ὅσος or ὁπόσος, *as much as* |

| | | | |
|---|---|---|---|
| *ποῖος, of what quality?* | *ποιός, of a certain quality* | τοῖος or τοιόσδε or τοιοῦτος, *such* | οἷος or ὁποῖος, *as* |
| *πότερος, which of the two?* | wanting | wanting | ὁπότερος, *whichever of the two* |
| *πόστος, of what number?* | wanting | wanting | ὁπόστος, *of what number soever* |
| *ποσταῖος, in how many days?* | wanting | wanting | ὁποσταῖος, *in whatever number of days* |
| *πηλίκος, how old? how large?* | *πηλίκος, of a certain age, of a certain size* | τηλίκος or τηλικόσδε or τηλικοῦτος, *so old, so large* | ἡλίκος or ὁπηλίκος, *as old as, as large as* |
| *ποδαπός, of what country?* | wanting | wanting | ὁποδαπός, *of what country soever* |
| wanting | wanting | τύννος or τυννοῦτος, *so little* | wanting |

Note 1. *Τοσοῦτος, τοιοῦτος,* and *τηλικοῦτος* coincide with οὗτος in respect to the diphthongs *ου* and *αυ*. E. g. *τοσοῦτος, τοσαύτη.*

In the neuter they have both *ο* and *ον*. E. g. *τοσοῦτο* or *τοσοῦτον.*

Note 2. The *demonstrative* forms often take *ί* (§ 70. N. 2). E. g. *τοσουτοσί, as much as you see here.*

Here also the short vowel is dropped before the letter *ι*. E. g. *τοσουδί* for *τοσουδεΐ.*

Note 3. The particle *οὖν* is often appended to the *relative* forms (§ 71. N. 3). E. g. *ὁσοσοῦν, how much soever.*

2. The following adjectives also belong here:

ἀλλοδαπός (ἄλλος), ή, όν, *foreign.*
ἄλλος, η, ο, *other.* (§ 33. N. 1.)
ἀμφότερος (ἄμφω), α, ον *both.*
ἄμφω, *both,* G. D. ἀμφοῖν, used only in the dual.
ἕκαστος, η, ον, *each, every.*

*ἑκάτερος, α, ον, each of two.*
*ἕτερος, α, ον, other, another.*
*ἡμεδαπός (ἡμεῖς), ή, όν, our countryman.*
*ἴδιος, α, ον, proper, peculiar, his own.*
*παντοδαπός (πᾶς), ή, όν, of all kinds.*
*ὑμεδαπός (ὑμεῖς), ή, όν, your countryman.*

## VERB

§ **74.** 1. The Greek verb has three VOICES; the active voice, the passive voice, and the middle voice.

2. There are five MOODS; the indicative, the subjunctive, the optative, the imperative, and the infinitive.

3. There are six TENSES, the present, the imperfect, the perfect, the pluperfect, the future, and the aorist.

The primary or leading tenses are the present, the perfect, and the future.

The secondary or historical tenses are the imperfect, the pluperfect, and the aorist.

4. The indicative is the only mood in which the imperfect and pluperfect are found. The subjunctive and imperative want also the future.

5. There are three PERSONS; the first person, the second person, and the third person.

Synopti-

ACTIVE

| | Indicative. | Subjunctive. |
|---|---|---|
| Present. | τύπτω | τύπτω |
| Imperfect. | ἔτυπτον | ——— |
| Perfect 1. | τέτυφα | τετύφω |
| Perfect 2. | τέτυπα | τετύπω |
| Pluperfect 1. | ἐτετύφειν | ——— |
| Pluperfect 2. | ἐτετύπειν | ——— |
| Future 1. | τύψω | ——— |
| Future 2. | τυπέω | ——— |
| Aorist 1. | ἔτυψα | τύψω |
| Aorist 2. | ἔτυπον | τύπω |

PASSIVE

| | | |
|---|---|---|
| Present. | τύπτομαι | τύπτωμαι |
| Imperfect. | ἐτυπτόμην | ——— |
| Perfect. | τέτυμμαι | τετυμμένος ὦ |
| Pluperfect. | ἐτετύμμην | ——— |
| Future 1. | τυφθήσομαι | ——— |
| Future 2. | τυπήσομαι | ——— |
| Future 3. | τετύψομαι | ——— |
| Aorist 1. | ἐτύφθην | τυφθῶ |
| Aorist 2. | ἐτύπην | τυπῶ |

MIDDLE

| | | |
|---|---|---|
| Present. | τύπτομαι | τύπτωμαι |
| Imperfect. | ἐτυπτόμην | ——— |
| Perfect. | τέτυμμαι | τετυμμένος ὦ |
| Pluperfect. | ἐτετύμμην | ——— |
| Future 1. | τύψομαι | ——— |
| Future 2. | τυπέομαι | ——— |
| Aorist 1. | ἐτυψάμην | τύψωμαι |
| Aorist 2. | ἐτυπόμην | τύπωμαι |

cal Table.

## VOICE.

| Optative. | Imperative. | Infinitive. | Participle. |
|---|---|---|---|
| τύπτοιμι | τύπτε | τύπτειν | τύπτων |
| ——— | ——— | ——— | ——— |
| τετύφοιμι | τέτυφε | τετυφέναι | τετυφώς |
| τετύποιμι | τέτυπε | τετυπέναι | τετυπώς |
| ——— | ——— | ——— | ——— |
| ——— | ——— | ——— | ——— |
| τύψοιμι | ——— | τύψειν | τύψων |
| τυπέοιμι | ——— | τυπέειν | τυπέων |
| τύψαιμι | τύψον | τύψαι | τύψας |
| τύποιμι | τύπε | τυπεῖν | τυπών |

## VOICE.

| | | | |
|---|---|---|---|
| τυπτοίμην | τύπτου | τύπτεσθαι | τυπτόμενος |
| ——— [ην | ——— | ——— | ——— |
| τετυμμένος εἴ- | τέτυψο | τετύφθαι | τετυμμένος |
| ——— | ——— | ——— | ———[νος |
| τυφθησοίμην | ——— | τυφθήσεσθαι | τυφθησόμε- |
| τυπησοίμην | ——— | τυπήσεσθαι | τυπησόμενος |
| τετυψοίμην | ——— | τετύψεσθαι | τετυψόμενος |
| τυφθείην | τύφθητι | τυφθῆναι | τυφθείς |
| τυπείην | τύπηθι | τυπῆναι | τυπείς |

## VOICE.

| | | | |
|---|---|---|---|
| τυπτοίμην | τύπτου | τύπτεσθαι | τυπτόμενος |
| ——— [ην | ——— | ——— | ——— |
| τετυμμένος εἴ- | τέτυψο | τετύφθαι | τετυμμένος |
| ——— | ——— | ——— | ——— |
| τυψοίμην | ——— | τύψεσθαι | τυψόμενος |
| τυπεοίμην | ——— | τυπέεσθαι | τυπεόμενος |
| τυψαίμην | τύψαι | τύψασθαι | τυψάμενος |
| τυποίμην | τυποῦ | τυπέσθαι | τυπόμενος |

# ACTIVE VOICE.

## INDICATIVE MOOD.

Present. *I strike, I am striking.*

| | | | |
|---|---|---|---|
| *S.* | τύπτω | *D.* τύπτομεν | *P.* τύπτομεν |
| | τύπτεις | τύπτετον | τύπτετε |
| | τύπτει | τύπτετον | τύπτουσι(ν) |

Imperfect. *I struck, I was striking.*

| | | | |
|---|---|---|---|
| *S.* | ἔτυπτον | *D.* ἐτύπτομεν | *P.* ἐτύπτομεν |
| | ἔτυπτες | ἐτύπτετον | ἐτύπτετε |
| | ἔτυπτε(ν) | ἐτυπτέτην | ἔτυπτον |

Perfect 1. *I have struck.*

| | | | |
|---|---|---|---|
| *S.* | τέτυφα | *D.* τετύφαμεν | *P.* τετύφαμεν |
| | τέτυφας | τετύφατον | τετύφατε |
| | τέτυφε(ν) | τετύφατον | τετύφᾶσι(ν) |

Perfect 2. Synonymous with Perfect 1.

τέτυπα, inflected like Perfect 1.

Pluperfect 1. *I had struck.*

| | | | |
|---|---|---|---|
| *S.* | ἐτετύφειν | *D.* ἐτετύφειμεν | *P.* ἐτετύφειμεν |
| | ἐτετύφεις | ἐτετύφειτον | ἐτετύφειτε |
| | ἐτετύφει | ἐτετυφείτην | ἐτετύφεισαν or -εσαν |

Pluperfect 2. Synonymous with Pluperfect 1.

ἐτετύπειν, inflected like Pluperfect 1.

Future 1. *I shall* or *will strike.*

| | | | |
|---|---|---|---|
| *S.* | τύψω | *D.* τύψομεν | *P.* τύψομεν |
| | τύψεις | τύψετον | τύψετε |
| | τύψει | τύψετον | τύψουσι(ν) |

Future 2. Synonymous with Future 1.

τυπέω contracted τυπῶ, inflected like φιλέω (§ 116).

Aorist 1. *I struck.*

| | | | |
|---|---|---|---|
| *S.* | ἔτυψα | *D.* ἐτύψαμεν | *P.* ἐτύψαμεν |
| | ἔτυψας | ἐτύψατον | ἐτύψατε |
| | ἔτυψε(ν) | ἐτυψάτην | ἔτυψαν |

Aorist 2. Synonymous with Aorist 1.

ἔτυπον, inflected like the Imperfect.

## SUBJUNCTIVE MOOD.

Present. *I strike, I may* or *can strike.*

| | | | |
|---|---|---|---|
| *S.* | *τύπτω* | *D.* *τύπτωμεν* | *P.* *τύπτωμεν* |
| | *τύπτῃς* | *τύπτητον* | *τύπτητε* |
| | *τύπτῃ* | *τύπτητον* | *τύπτωσι(ν)* |

Perfect 1. *I have,* or *may have, struck.*

*τετύφω,* inflected like the Present.

Perfect 2. Synonymous with Perfect 1.

*τετύπω,* inflected like the Present.

Aorist 1. *I strike, I may* or *can strike.*

| | | | |
|---|---|---|---|
| *S.* | *τύψω* | *D.* *τύψωμεν* | *P.* *τύψωμεν* |
| | *τύψῃς* | *τύψητον* | *τύψητε* |
| | *τύψῃ* | *τύψητον* | *τύψωσι(ν)* |

Aorist 2. Synonymous with Aorist 1.

*τύπω,* inflected like Aorist 1.

## OPTATIVE MOOD.

Present. *I might, could, would,* or *should strike.*

| | | | |
|---|---|---|---|
| *S.* | *τύπτοιμι* | *D.* *τύπτοιμεν* | *P.* *τύπτοιμεν* |
| | *τύπτοις* | *τύπτοιτον* | *τύπτοιτε* |
| | *τύπτοι* | *τυπτοίτην* | *τύπτοιεν* |

Perfect 1. *I might, could, would,* or *should have struck.*

*τετύφοιμι,* inflected like the Present.

Perfect 2. Synonymous with Perfect 1.

*τετύποιμι,* inflected like the Present.

Future 1. *I would* or *should strike.*

*τύψοιμι,* inflected like the Present.

Future 2. Synonymous with Future 1.

*τυπέοιμι* contracted *τυποῖμι,* like *φιλέοιμι* (§ 116).

Aorist 1. *I might, could, would,* or *should strike.*

| | | | |
|---|---|---|---|
| *S.* | *τύψαιμι* | *D.* *τύψαιμεν* | *P.* *τύψαιμεν* |
| | *τύψαις* | *τύψαιτον* | *τύψαιτε* |
| | *τύψαι* | *τυψαίτην* | *τύψαιεν* |

Aorist 2. Synonymous with Aorist 1.

*τύποιμι,* inflected like the Present.

## IMPERATIVE MOOD.

Present. *Strike thou, be thou striking.*

| *S.* | *D.* | *P.* |
|---|---|---|
| ——— | ——— | ——— |
| τύπτε | τύπτετον | τύπτετε |
| τυπτέτω | τυπτέτων | τυπτέτωσαν or -πτόντων |

Perfect 1. *Have struck.*

τέτυφε, inflected like the Present.

Perfect 2. Synonymous with Perfect 1.

τέτυπε, inflected like the Present.

Aorist 1. *Strike thou.*

| *S.* | *D.* | *P.* |
|---|---|---|
| ——— | ——— | ——— |
| τύψον | τύψατον | τύψατε |
| τυψάτω | τυψάτων | τυψάτωσαν or -άντων |

Aorist 2. Synonymous with Aorist 1.

τύπε, inflected like the Present.

## INFINITIVE MOOD.

Present. τύπτειν, *to strike, to be striking.*
Perfect 1. τετυφέναι, *to have struck.*
Perfect 2. τετυπέναι, synonymous with Perfect 1
Future 1. τύψειν, *to be about to strike.*
Future 2. τυπέειν contracted τυπεῖν, synonymous with Future 1.
Aorist 1. τύψαι, *to strike.*
Aorist 2. τυπεῖν, synonymous with Aorist 1.

## PARTICIPLE.

Present. τύπτων, ουσα, ον, *striking.* (§ 53. 7.)
Perfect 1. τετυφώς, υῖα, ός, *having struck.* (§ 53. 9.)
Perfect 2. τετυπώς, υῖα, ός, synonymous with Perfect 1. (ibid.)
Future 1. τύψων, ουσα, ον, *about to strike.* (§ 53. 7.)
Future 2. τυπέων, έουσα, έον, contracted τυπῶν, οῦσα, οῦν. (ibid.)
Aorist 1. τύψας, ασα, αν, *striking, having struck.* (§ 53. 1.)
Aorist 2. τυπών, οῦσα, όν, synonymous with Aorist 1. (§ 53. 7.)

# PASSIVE VOICE.

## INDICATIVE MOOD.

Present. *I am struck.*

| | | | |
|---|---|---|---|
| *S.* | τύπτομαι | *D.* τυπτόμεθον | *P.* τυπτόμεθα |
| | τύπτῃ or -πτει | τύπτεσθον | τύπτεσθε |
| | τύπτεται | τύπτεσθον | τύπτονται |

Imperfect. *I was struck.*

| | | | |
|---|---|---|---|
| *S.* | ἐτυπτόμην | *D.* ἐτυπτόμεθον | *P.* ἐτυπτόμεθα |
| | ἐτύπτου | ἐτύπτεσθον | ἐτύπτεσθε |
| | ἐτύπτετο | ἐτυπτέσθην | ἐτύπτοντο |

Perfect. *I have been struck.*

| | | | |
|---|---|---|---|
| *S.* | τέτυμμαι | *D.* τετύμμεθον | *P.* τετύμμεθα |
| | τέτυψαι | τέτυφθον | τέτυφθε |
| | τέτυπται | τέτυφθον | τετυμμένοι εἰσί |

Pluperfect. *I had been struck.*

| | | | |
|---|---|---|---|
| *S.* | ἐτετύμμην | *D.* ἐτετύμμεθον | *P.* ἐτετύμμεθα |
| | ἐτέτυψο | ἐτέτυφθον | ἐτέτυφθε |
| | ἐτέτυπτο | ἐτετύφθην | τετυμμένοι ἦσαν |

Future 1. *I shall* or *will be struck.*

| | | | |
|---|---|---|---|
| *S.* | τυφθήσομαι | *D.* τυφθησόμεθον | *P.* τυφθησόμεθα |
| | τυφθήσῃ or -σει | τυφθήσεσθον | τυφθήσεσθε |
| | τυφθήσεται | τυφθήσεσθον | τυφθήσονται |

Future 2. Synonymous with Future 1.

τυπήσομαι, inflected like Future 1.

Future 3. *I shall remain struck.*

τετύψομαι, inflected like Future 1.

Aorist 1. *I was struck.*

| | | | |
|---|---|---|---|
| *S.* | ἐτύφθην | *D.* ἐτύφθημεν | *P.* ἐτύφθημεν |
| | ἐτύφθης | ἐτύφθητον | ἐτύφθητε |
| | ἐτύφθη | ἐτυφθήτην | ἐτύφθησαν |

Aorist 2. Synonymous with Aorist 1.

ἐτύπην, inflected like Aorist 1.

## SUBJUNCTIVE MOOD.

Present. *I am struck, I may* or *can be struck.*

| | | | | | |
|---|---|---|---|---|---|
| *S.* | τύπτωμαι | *D.* | τυπτώμεθον | *P.* | τυπτώμεθα |
| | τύπτῃ | | τύπτησθον | | τύπτησθε |
| | τύπτηται | | τύπτησθον | | τύπτωνται |

Perfect. *I have been struck, I may have been struck.*

| | | | | |
|---|---|---|---|---|
| *S.* | τετυμμένος (η, ον) | ὦ, ᾖς, ᾖ | | |
| *D.* | τετυμμένω (α, ω) | ὦμεν, ἦτον, ἦτον | | |
| *P.* | τετυμμένοι (αι, α) | ὦμεν, ἦτε, ὦσι(ν) | | |

Aorist 1. *I am struck, I may* or *can be struck.*

| | | | | | |
|---|---|---|---|---|---|
| *S.* | τυφθῶ | *D.* | τυφθῶμεν | *P.* | τυφθῶμεν |
| | τυφθῇς | | τυφθῆτον | | τυφθῆτε |
| | τυφθῇ | | τυφθῆτον | | τυφθῶσι(ν) |

Aorist 2. Synonymous with Aorist 1.
τυπῶ, inflected like Aorist 1.

## OPTATIVE MOOD.

Present. *I might, could, would,* or *should be struck.*

| | | | | | |
|---|---|---|---|---|---|
| *S.* | τυπτοίμην | *D.* | τυπτοίμεθον | *P.* | τυπτοίμεθα |
| | τύπτοιο | | τύπτοισθον | | τύπτοισθε |
| | τύπτοιτο | | τυπτοίσθην | | τύπτοιντο |

Perfect. *I might, &c. have been struck.*

| | | | | |
|---|---|---|---|---|
| *S.* | τετυμμένος (η, ον) | εἴην, | εἴης, | εἴη |
| *D.* | τετυμμένω (α, ω) | εἴημεν, εἴητον, | | εἰήτην |
| *P.* | τετυμμένοι (αι, α) | εἴημεν, εἴητε, | | εἴησαν |

Future 1. *I should,* or *would be struck.*
τυφθησοίμην, inflected like the Present.

Future 2. Synonymous with Future 1.
τυπησοίμην, inflected like the Present.

Future 3. *I should* or *would remain struck.*
τετυψοίμην, inflected like the Present.

Aorist 1. *I might, could, would,* or *should be struck.*

| | | | | | |
|---|---|---|---|---|---|
| *S.* | τυφθείην | *D.* | τυφθείημεν | *P.* | τυφθείημεν or -εῖμεν |
| | τυφθείης | | τυφθείητον | | τυφθείητε or -εῖτε |
| | τυφθείη | | τυφθειήτην | | τυφθείησαν or -εῖεν |

Aorist 2. Synonymous with Aorist 1.
τυπείην, inflected like Aorist 1.

## IMPERATIVE MOOD.

Present. *Be thou struck.*

| *S.* | *D.* | *P.* |
|---|---|---|
| ——— | ——— | ——— |
| *τύπτου* | *τύπτεσθον* | *τύπτεσθε* |
| *τυπτέσθω* | *τυπτέσθων* | *τυπτέσθωσαν* or *-σθων* |

Perfect. *Be thou struck.*

| *S.* | *D.* | *P.* |
|---|---|---|
| ——— | ——— | ——— |
| *τέτυψο* | *τέτυφθον* | *τέτυφθε* |
| *τετύφθω* | *τετύφθων* | *τετύφθωσαν* or *-φθων* |

Aorist 1. *Be thou struck.*

| *S.* | *D.* | *P.* |
|---|---|---|
| ——— | ——— | ——— |
| *τύφθητι* | *τύφθητον* | *τύφθητε* |
| *τυφθήτω* | *τυφθήτων* | *τυφθήτωσαν* or *-φθέντων* |

Aorist 2. Synonymous with Aorist 1

*τύπηθι*, inflected like Aorist 1.

## INFINITIVE MOOD.

Present. *τύπτεσθαι, to be struck.*
Perfect. *τετύφθαι, to have been struck.*
Future 1. *τυφθήσεσθαι, to be about to be struck.*
Future 2. *τυπήσεσθαι*, synonymous with Future 1.
Future 3. *τετύψεσθαι, to remain struck.*
Aorist 1. *τυφθῆναι, to be struck.*
Aorist 2. *τυπῆναι*, synonymous with Aorist 1

## PARTICIPLE.

Present. *τυπτόμενος, η, ον, being struck.*
Perfect. *τετυμμένος, η, ον, struck, having been struck.*
Future 1. *τυφθησόμενος, η, ον, about to be struck.*
Future 2. *τυπησόμενος, η, ον*, synonymous with Future 1.
Future 3. *τετυψόμενος, about to remain struck.*
Aorist 1. *τυφθείς, εῖσα, έν, being struck.* (§ 53. 3.)
Aorist 2. *τυπείς, εῖσα, έν*, synonymous with Aorist 1. (ibid.)

All participles in *ος* are inflected like *σοφός* (§ 49. 1).

# MIDDLE VOICE.

## INDICATIVE MOOD.

Present. *I strike myself.*
τυπτομαι, like the Present Passive.

Imperfect. *I was striking myself.*
ἐτυπτόμην, like the Imperfect Passive.

Perfect. *I have struck myself.*
τέτυμμαι, like the Perfect Passive.

Pluperfect. *I had struck myself.*
ἐτετύμμην, like the Pluperfect Passive.

Future 1. *I shall strike myself.*
τύψομαι, inflected like the present.

Future 2. Synonymous with Future 1.
τυπέομαι contr. τυποῦμαι, inflected like φιλέομαι (§ 116).

Aorist 1. *I struck myself.*

| *S.* | *D.* | *P.* |
|---|---|---|
| ἐτυψάμην | ἐτυψάμεθον | ἐτυψάμεθα |
| ἐτύψω | ἐτύψασθον | ἐτύψασθε |
| ἐτύψατο | ἐτυψάσθην | ἐτύψαντο |

Aorist 2. Synonymous with Aorist 1.
ἐτυπόμην, inflected like the Imperfect.

## SUBJUNCTIVE MOOD.

Present. *I strike, I may* or *can strike myself.*
τύπτωμαι, the same as in the Passive.

Perfect. *I have,* or *may have, struck myself.*
τετυμμένος (η, ον) ὦ, as in the Passive.

Aorist 1. *I strike,* or *may* or *can strike, myself.*

| *S.* | *D.* | *P.* |
|---|---|---|
| τύψωμαι | τυψώμεθον | τυψώμεθα |
| τύψῃ | τύψησθον | τύψησθε |
| τύψηται | τύψησθον | τύψωνται |

Aorist 2. Synonymous with Aorist 1.
τύπωμαι, inflected like Aorist 1.

## OPTATIVE MOOD.

Present. *I might,* &c. *strike myself.*
τυπτοίμην, the same as in the Passive.

Perfect. *I might*, &c. *have struck myself.*
τετυμμένος (η, ον) εἴην, as in the Passive.

Future 1. *I should* or *would strike myself.*
τυψοίμην, inflected like the Present.

Future 2. Synonymous with Future 1.
τυπεοίμην contr. τυποίμην inflected like φιλεοίμην (§ 116).

Aorist 1. *I might*, &c. *strike myself.*

| *S.* | *D.* | *P.* |
|---|---|---|
| τυψαίμην | τυψαίμεθον | τυψαίμεθα |
| τύψαιο | τύψαισθον | τύψαισθε |
| τύψαιτο | τυψαίσθην | τύψαιντο |

Aorist 2. Synonymous with Aorist 1.
τυποίμην, inflected like the Present.

## IMPERATIVE MOOD.

Present. *Strike thyself*
τύπτου, as in the Passive.

Perfect. *Strike thyself.*
τέτυφο, as in the Passive.

Aorist 1. *Strike thyself.*

| *S.* ——— | *D.* ——— | *P.* ——— |
|---|---|---|
| τύψαι | τύψασθον | τύψασθε |
| τυψάσθω | τυψάσθων | τυψάσθωσαν or -σθων |

Aorist 2. Synonymous with Aorist 1.
τυπού, inflected like the Present.

## INFINITIVE MOOD.

Present. τύπτεσθαι, *to strike one's self.*
Perfect. τετύφθαι, *to have struck one's self.*
Future 1. τύψεσθαι, *to be about to strike one's self.*
Future 2. τυπέεσθαι contracted τυπεῖσθαι, synonymous with Future 1.
Aorist 1. τύψασθαι, *to strike one's self.*
Aorist 2. τυπέσθαι, synonymous with Aorist 1.

## PARTICIPLE.

Present. τυπτόμενος, η, ον, *striking himself.*
Perfect. τετυμμένος, η, ον, *having struck himself.*
Future 1. τυψόμενος, η, ον, *about to strike himself.*
Future 2. τυπεόμενος contracted τυπούμενος, η, ον, synonymous with Future 1.
Aorist 1. τυψάμενος, η, ον, *striking* or *having struck himself.*
Aorist 2. τυπόμενος, η, ον, synonymous with Aorist 1.

## AUGMENT.

§ **75.** 1. The perfect and third future of all the moods and of the participle, and the imperfect, aorist, and pluperfect of the indicative, receive an increase at the beginning, called *augment.*

2. There are two kinds of augment; the *syllabic augment,* and the *temporal augment.*

The syllabic augment is formed by prefixing a syllable or two syllables to the verb.

The temporal augment is formed by lengthening the first syllable of the verb.

### SYLLABIC AUGMENT.

§ **76.** 1. When the verb begins with a consonant followed by a vowel or a liquid, the augment of the PERFECT is formed by prefixing to the verb that consonant together with an ε. E. g.

| | | |
|---|---|---|
| τύπτω | perf. τέτυφα, | τέτυμμαι |
| γράφω | " γέγραφα, | γέγραμμαι. |

So θύω, τέθυκα· φύω, πέφυκα· χαίνω, κέχηνα· χράω, κέχρημαι. (§ 14. 3.)

This kind of syllabic augment is called *reduplication.*

2. When the verb begins with a double consonant (ζ, ξ, ψ), or with two consonants the second of which is *not* a liquid, the augment of the PERFECT is formed by prefixing an ε. E. g.

| | | |
|---|---|---|
| ζητέω | perf. ἐζήτηκα, | ἐζήτημαι |
| σκάπτω | " ἔσκαφα, | ἔσκαμμαι. |

NOTE 1. Some verbs beginning with a liquid take ει instead of the reduplication. See the Anomalous λαγχάνω, λαμβάνω, λέγω *collect,* ΜΕΙΡΩ, ΡΕΩ *say.*

NOTE 2. Verbs beginning with βλ, γλ, μν, are variable in the augment of the perfect. E. g. γλύφω, ἔγλυφα or γέγλυφα· μνημονεύω, ἐμνημόνευκα· μιμνήσκω, μέμνημαι.

Those beginning with *γν* always prefix an *ε*. E. g. *γνωρίζω*, *ἐγνώρικα*.

Note 3. In a few instances, verbs beginning with *πτ* take the reduplication. See the Anomalous *πίπτω*, *πτήσσω*.

The verb *κτάομαι*, *possess*, has perf. pass. *ἵκτημαι* and *κέκτημαι*.

Note 4. The Epic language, in a few instances, prefixes the initial consonant together with an *ι*. E. g. *δίω*, *διδια* for *δίδια*.

§ **77.** 1. The augment of the PLUPERFECT is formed by prefixing an *ε* to the reduplication of the perfect. (§ 76. 1.) E. g.

*τύπτω*, *τέτυφα* pluperf. *ἐτετύφειν*.

2. But when the perfect begins with *ε*, the pluperfect takes no additional augment. (§ 76. 2.) E. g.

*σκάπτω*, *ἔσκαφα* pluperf. *ἐσκάφειν*.

Note 1. The additional augment *ε* of the pluperfect is often *omitted*. E. g. *τελευτάω*, *ἐτετελευτήκειν* or *τετελευτήκειν*.

Note 2. The verb *ἵστημι* often lengthens the syllabic augment *ε* into *ει* in the pluperfect active. See in the catalogue of Anomalous Verbs.

§ **78.** When the verb begins with a consonant, the augment of the IMPERFECT and AORIST is formed by prefixing an *ε*. E. g.

*τύπτω* imperf. *ἔτυπτον* aor. *ἔτυψα*.

Note 1. These four verbs, *βούλομαι*, *δύναμαι*, *λαύω*, and *μέλλω*, often take the temporal augment in addition to the syllabic. See in the catalogue of Anomalous Verbs.

Note 2. In the Epic dialect the *second aorist active* and *middle* often takes the *reduplication* through all the moods and participle. E. g. *κάμνω*, *κέκαμον*· *λαμβάνω*, *λελαβόμην*.

In some instances an *ε* is prefixed to this reduplication, but only in the indicative. E. g. *φράζω*, *πέφραδον* or *ἐπέφραδον*.

Note 3. The syllabic augment of the *imperfect* and of the *aorist* is often *omitted* by the epic poets. E. g. *φέρω*, *φέρον* for *ἔφερον*· *τρέπω*, *τραπόμην* for *ἐτραπόμην*.

§ **79.** When the verb begins with *ρ*, the augment is formed by prefixing an *ε*, and doubling the *ρ* (§ 13). E. g.

*ῥάπτω*, imperf. *ἔῤῥαπτον*, perf. *ἔῤῥαφα*, pluperf. *ἐῤῥάφειν*, aor. *ἔῤῥαψα*.

Note 1. In a few instances, Homer does not double the ρ after the syllabic augment. E. g. ῥίζω, ἔρῐξα for ἐῤῥίξα.

Note 2. The verb ῥυπόω, in Homer, has perf. pass. part. ῥεῤῥυπωμένα for ἐῤῥυπωμένα.

Note 3. The verbs ΔΕΙΩ, ΜΕΙΡΩ, and σεύω, in some of the past tenses, double the initial consonant after ε. See in the catalogue of Anomalous Verbs.

## TEMPORAL AUGMENT.

§ **80.** 1. When the verb begins with a *short* vowel, the augment of all the past tenses is formed by lengthening that vowel. *A* and ε become η, and *o* becomes ω. E. g.

ἀκολουθέω, imperf. ἠκολούθεον, perf. ἠκολούθηκα, pluperf. ἠκολουθήκειν, aor. ἠκολούθησα.
ἑλεέω, ἠλέεον, ἠλέηκα, ἠλεήκειν, ἠλέησα.
ὀρθόω, ὠρθοόμην, ὤρθωμαι, ὠρθώμην, ὤρθωσα.

So ἱκετεύω, ἱκέτευον, ἱκέτευσα· ὑγιαίνω, ὑγίαινον, ὑγίανα.

2. If the vowel is already *long*, no change takes place; except that ᾱ (long) is commonly changed into η. E. g. ἡμερόω, ἡμέρωον· ὠδίνω, ὤδινον· ᾱἴσσω, ἠΐξα.

3. When the verb begins with a *diphthong*, the augment is formed by changing the first vowel of that diphthong in the manner above specified (§ 80. 1, 2). E. g. αἰτέω, ᾔτεον· ᾄδω, ᾖδον· αὐλέω, ηὔλεον· εὔχομαι, ηὐχόμην· οἰκέω, ᾠκεον.

For the *iota subscript*, see above (§ 3).

Note 1. Some verbs lengthen ε not into η but into ει. Such are ἐάω, ἐᾴζω, ἐλίσσω, ἕλκω, ἑλκύω, ἕρπω, ἑρπύζω, ἐργάζομαι, ἑστιάω. See also the Anomalous ΕΛΩ, ἕπω, ἔχω, ΕΩ, ἵημι.

Note 2. Some verbs beginning with a vowel take the *syllabic* augment. See the Anomalous ἄγνυμι, ἁλίσκομαι, ἀνδάνω, εἶπω, εἴλλω, ΕΙΠΩ, ἕλπω, ἴννυμι, ΕΡΓΩ, εὐρίσκω, ὠθέω, ὠνέομαι.

Note 3. A few verbs beginning with a vowel take both the *syllabic* and *temporal* augment at the same time. See the Anomalous ἀνδάνω, ἴθω, ἵημι, οἴγω, ὁράω. See also the *pluperfect* of the anomalous εἶκω, ἔλπω, and ΕΡΓΩ.

Remark 1. The perfect of the Anomalous ἴθω lengthens the syllabic augment ι into ῑ. (Compare §§ 77. N. 2: 78. N. 1.)

Remark 2. The verb ἑορτάζω, (originally ὁρτάζω) changes ε into ει in the augmented tenses. E. g. imperf. ἑώρταζον.

Note 4. The temporal augment is often *omitted* in the Attic dialect. E. g. *ἀηδίζομαι, ἀηδιζόμην · εὑρίσκω, εὕρισκον · οἰνόω, οἴνοον.*

Verbs beginning with the diphthong *ου* are never augmented. E. g. *οὐτάζω, οὔταζον*, never *ωὔταζον.*

Those beginning with *ει* are seldom augmented.

Note 5. The Epic and the Ionic dialect may *omit* the temporal augment in all verbs. E. g. *ἀγορεύω, ἀγόρευον · ἕζομαι, ἑζόμην · ὁμιλέω, ὁμίλεον.*

§ **81.** 1. Some verbs beginning with *ᾰ, ε, ο,* followed by a single consonant, form the augment of the PERFECT by prefixing the first two letters to the temporal augment. E. g.

| | | |
|---|---|---|
| *ἀγείρω* | perf. | *ἠγερκα, ἀγ-ήγερκα* |
| *ἐμέω* | " | *ἤμεκα, ἐμ-ήμεκα* |
| *ὀρύσσω* | " | *ὤρυχα, ὀρ-ώρυχα.* |

This kind of augment is called *Attic reduplication.*

Verbs which take the Attic reduplication : *ἀλείφω, ἀλέω, ἐλέγχω, ἑλίσσω, ἐμέω, ἐρείδω, ὀρίγω, ὀρύσσω.* See also the Anomalous *ἀγείρω, ἄγω, αἱρέω, ΑΝΕΘΩ, ἀραρίσκω, ἀχέω, ἐγείρω, ἐλαύνω, ΕΛΕΤΘΩ, ΕΝΕΓΚΩ, ΕΝΕΘΩ, ἐνείκω, ἐρείπω, ἔχω, ἡμύω, ὄζω, ὄλλυμι, ὄμνυμι, ΟΠΩ, ὄρνυμι.*

2. The PLUPERFECT in this case takes no additional augment. E. g. *ἀγείρω, ἀγήγερκα, ἀγηγέρκειν.*

Except *ἀκούω, ἀκήκοα, ἠκηκόειν · ἐλαύνω, ἐλήλαμαι, ἠληλάμην.* See also the Anomalous *ΕΛΕΤΘΩ.*

Note. The epic poets sometimes omit the augment of the second syllable. See the Anomalous *ἀκαχμένος, ἀλάομαι, ἀραρίσκω, ἀχέω.*

## AUGMENT OF COMPOUND VERBS.

§ **82.** 1. Verbs compounded with a preposition receive the augment after that preposition. E. g.

*προσ-γράφω*, imperf. *προσ-έγραφον*, perf. *προσ-γέγραφα*, pluperf. *προσ-εγεγράφειν*, aor. *προσ-έγραψα.*

*προσ-άπτω, προσ-ῆπτον, προσ-ῆφα, προσ-ῆφειν, προσ-ῆψα.*

So *ἐμ-πίπτω* (§ 12. 1), *ἐν-έπιπτον · ἐγ-κρίνω* (§ 12. 2), *ἐνέκρινον, ἐγ-κέκρικα · συλ-λύω* (§ 12. 3), *συν-έλυον, συλ-λέλυκα · συζυμόω* (§ 12. 4), *συν-εζύμοον · ἐκ-λύω* (§ 15. 3), *ἐξ-έλυον.*

Remark. Prepositions ending in a vowel lose that vowel before the syllabic augment ε. (§ 135. 3.) E. g. ἀποκόπτω, ἀπέκοπτον.

Except περί and πρό. E. g. περικόπτω, περίκοπτον · προλέγω, προέλεγον. (ibid.)

Note 1. Some verbs compounded with a preposition take the augment *before* that preposition. Such are ἀμφισβητέω, ἀντιβολέω, ἐμπολάω, ἐναντιόομαι. See also the Anomalous ἀμφίεννυμι, ἀμπέχω, ἀναλίσκω, ἀνοίγω, ἀφίημι, καθίζομαι, καθίζω.

Note 2. Some take the augment either *before* or *after* the preposition. E. g. προθυμέομαι, ἐπροθυμούμην or προεθυμούμην. See also the Anomalous καθεύδω.

Note 3. A few verbs take the augment *before* and *after* the preposition at the same time. Such are ἀνορθόω, διαιτάω, διακονέω, ἐνοχλέω, παροινέω. See also the Anomalous ἀναλίσκω, ἀνέχω, κάθημαι.

2. In verbs compounded with other words the augment stands first. (§ 135.) E. g.

ἀσεβέω, ἠσέβεον, ἠσέβηκα, derived from ἀσεβής (ἀ–, σέβω).

Note 4. From ἱπποτροφία, derived from ἱπποτρόφος (ἵππος, τρέφω), Lycurgus forms perf. ἱπποτιτρόφηκα for ἱπποτρόφηκα.

3. Verbs compounded with the particles εὖ and δυσ–, if they begin with α, ε, ο, take the augment after these particles. In all other cases the augment precedes these particles, or, in compounds with εὖ, it may be omitted (§ 80. N. 4). E. g.

| | | |
|---|---|---|
| εὐαρεστέω, | εὐηρέστεον, | εὐηρέστηκα |
| δυσαρεστέω, | δυσηρέστεον, | δυσηρέστηκα |
| εὐδοκιμέω, | ηὐδοκίμεον, | ηὐδοκίμηκα |
| δυστυχέω, | ἐδυστύχεον, | δεδυστύχηκα. |

## VERBAL ROOTS AND TERMINATIONS.

§ 83. 1. The *root of a verb* consists of those letters which are found in every part of that verb. It is obtained by dropping ω of the present active (§§ 94 : 96). E. g. the root of λέγω is λεγ.

2. The *root of a tense* consists of those letters which are found in every part of that tense. E. g. τυψ is the root of the first future active of τύπτω.

## INDICATIVE MOOD.

**§ 84.** 1. The following table exhibits the terminations of the *primary tenses* of the indicative.

| | *Active.* | | | *Passive and Middle.* | | |
|---|---|---|---|---|---|---|
| *Person.* | 1st. | 2d. | 3d. | 1st. | 2d. | 3d. |
| *Singular.* | μῐ | ς | σῐ | μαι | σαι, αι | ται |
| *Dual.* | μεν | τον | τον | μεθον | σθον | σθον |
| *Plural.* | μεν | τε | νσῐ | μεθᾰ | σθε | νται |

2. The following are the terminations of the *secondary tenses* of the indicative.

| | *Active.* | | | *Passive and Middle.* | | |
|---|---|---|---|---|---|---|
| *Person.* | 1st. | 2d. | 3d. | 1st. | 2d. | 3d. |
| *Singular.* | ν | ς | — | μην | σο, ο | το |
| *Dual.* | μεν | τον | την | μεθον | σθον | σθην |
| *Plural.* | μεν | τε | σᾰν, ν | μεθᾰ | σθε | ντο |

NOTE 1. The terminations *μι* and *σι* are found in the indicative of *verbs in μι* (§ 177). In the greatest number of verbs they are dropped. E. g. *τύπτω, τύπτει, τέτυφα, τέτυφε*, for *τύπτομι, τύπτεσι, τετύφαμι, τετύφεσι.*

NOTE 2. The *first aorist active* has no termination in the first person singular.

NOTE 3. The *third person singular* of the *secondary tenses* of the active has no termination.

NOTE 4. The termination *σαν* is found in the *pluperfect.* Also in the *imperfect* and *second aorist* of *verbs in μι* (§ 117). Also in the *aorist passive* (§ 92). In all other cases it drops *σα.*

The Alexandrian dialect frequently uses this termination in the *imperfect* and *second aorist.* E. g. *σχάζω, ἴσχάζοσαν* for *ἴσχαζον.* ΕΛΕΥΘΩ, *ἤλθοσαν* for *ἦλθον.*

NOTE 5. The terminations *σαι, σο,* are found in the *perfect* and *pluperfect passive* (§ 91). Also in *verbs in μι* (§ 117). In all other cases they drop *σ.*

The Alexandrian dialect sometimes uses *σαι* in the *present* passive of verbs in *ω.* E. g. *ὀδυνάω*, 2d pers. sing. *ὀδυνάισαι* contracted *ὀδυνᾶσαι.*

NOTE 6. DIALECTS. The following table exhibits the dialectic peculiarities of the indicative mood.

*Active. Sing.* 2d pers. Old *σθᾰ, σῐ*, for *ς.* The Attic dialect uses *σθα* in some instances.

The old termination *σι* is found only in the old *ἐσσί* for *εἶς* from *εἰμί, am.*

3d pers. Doric *τῐ* for *σι*, as *δίδωμι, δίδωτι* for *δίδωσι.*

*Plur.* 1st pers. Doric μες for μεν, as ἐρίζω, ἐρίζομες for ἐρίζομεν.

3d pers. Doric ντῐ for νσι, as μοχθίζω, μοχθίζοντι for μοχθίζουσι (that is μοχθίζονσι).

*Passive. Sing.* 1st pers. Doric μᾱν for μην, as ἐτυπτόμᾱν for ἐτυπτόμην.

*Dual.* 1st pers. Doric and poetic μεσθον for μεθον, as τυπτόμεσθον for τυπτόμεθον.

*Plur.* 1st pers. Doric and poetic μεσθᾰ for μεθα, as τυπτόμεσθα for τυπτόμεθα.

3d pers. Ionic and Epic ᾰται, ᾰτο, for νται, ντο. These terminations are found in the *perfect* and *pluperfect* passive. Also in the *present* and *imperfect* of *verbs in* μι (§ 117).

The termination ατο is found also in the *imperfect* of verbs in ω (§ 85. N. 6).

**§ 85.** 1. The vowel, which stands between the termination and the root (§§ 83 : 84), is called the *connecting vowel.* It is an ο in the first person of all the numbers, and in the third person plural; in all the rest it is an ε. Except that,

(1) The connecting vowel of the *perfect active*, and *first aorist active* and *middle*, is an ᾰ. But in the third person singular of the perfect and of the first aorist active it is an ε.

(2) The connecting vowel of the *pluperfect active* is an ει. In the third person plural it is an ει or ε.

(3) The *present* and *future active* lengthen ο into ω, in the first person singular, and ε into ει, in the second and third person singular.

2. The following table exhibits the terminations and the connecting vowels united.

| *Pres. & Fut. Active.* | | | |
|---|---|---|---|
| *P.* | 1st. | 2d. | 3d. |
| *S.* | ω | ει-ς | ει |
| *D.* | ο-μεν | ε-τον | ε-τον |
| *P.* | ο-μεν | ε-τε | ουσι (§ 12.5) |

| *Pres. & Fut. Pass. & Mid.* | | |
|---|---|---|
| 1st. | 2d. | 3d. |
| ο-μαι | ε-αι, η, ει | ε-ται |
| ο-μεθον | ε-σθον | ε-σθον |
| ο-μεθα | ε-σθε | ο-νται |

| *Imperf. & 2d A. Act.* | | | |
|---|---|---|---|
| *P.* | 1st. | 2d. | 3d. |
| *S.* | ο-ν | ε-ς | ε |
| *D.* | ο-μεν | ε-τον | ε-την |
| *P.* | ο-μεν | ε-τε | ο-ν |

| *Impf. Pass. & Mid. & 2 A. Mid.* | | |
|---|---|---|
| 1st. | 2d. | 3d. |
| ο-μην | ε-ο, ου | ε-το |
| ο-μεθον | ε-σθον | ε-σθην |
| ο-μεθα | ε-σθε | ο-ντο |

| | *First Aorist Active.* | | | *First Aorist Middle.* | | |
|---|---|---|---|---|---|---|
| *P.* | 1st. | 2d. | 3d. | 1st. | 2d. | 3d. |
| *S.* | α | α-ς | ε | α-μην | α-ο, ω | α-το |
| *D.* | α-μεν | α-τον | α-την | α-μεθον | α-σθον | α-σθην |
| *P.* | α-μεν | α-τε | α-ν | α-μεθα | α-σθε | α-ντο |

*Perfect Active.*

| *P.* | 1st. | 2d. | 3d. |
|---|---|---|---|
| *S.* | α | α-ς | ε |
| *D.* | α-μεν | α-τον | α-τον |
| *P.* | α-μεν | α-τε | ᾱσι (§ 12. 5) |

*Pluperfect Active.*

| *P.* | 1st. | 2d. | 3d. |
|---|---|---|---|
| *S.* | ει-ν | ει-ς | ει |
| *D.* | ει-μεν | ει-τον | ει-την |
| *P.* | ει-μεν | ει-τε | ει-σαν, ε-σαν |

Remark 1. For the terminations of the *first* and *third person* singular of the active, see above (§ 84. N. 1, 2, 3).

Remark 2. The endings εαι, εο, αο, of the second person singular of the passive and middle, are contracted into η or ει, ου, ω, respectively. In Attic authors, ει is more common than η.

Note 1. In some instances the *third person plural* of the *perfect active* takes ᾶν for ᾱσι. E. g. γιγνώσκω, ἔγνωκαν.

Note 2. In the Alexandrian dialect the *second aorist active* and *middle* often takes the connecting vowel α of the first aorist. E. g. ΕΙΔΩ, εἶδα for εἶδον · φεύγω, ἔφυγαν for ἔφυγον · εὑρίσκω, εὑράμην for εὑρόμην.

On the other hand, the *first aorist active* and *middle*, in some instances, takes the connecting vowels (ο, ε) of the second aorist. See the Anomalous βαίνω, δύω, ἱκνέομαι.

Note 3. The Doric dialect uses the short connecting vowel ε in the *second person singular* of the *present active*. E. g. ἀμέλγω, ἀμέλγες for ἀμέλγεις.

Note 4. The Epic and the Ionic dialect have, in the singular of the *pluperfect active*, εα, εας, εε, for ειν, εις, ει. E. g. χαίνω, ἐκεχήνεα, ἐκεχήνεας, ἐκεχήνεε.

The Attics contract these endings into η, ης, η.

In some instances the ending εε of the third person singular takes ν movable before a vowel. See the Anomalous ΕΙΔΩ.

Note 5. In the *imperfect* and *aorist active*, the Epic and the Doric dialect often use the endings σκον, σκες, σκε, plur.

σκομεν, σκετε, σκον. In the *imperfect passive* and *aorist middle* they often use the endings σκομην, σκεο, σκετο, plur. σκομεθα, σκεσθε, σκοντο.

In the *imperfect* and *second aorist* of *mute* and *liquid verbs*, an ε stands between these endings and the root. E. g.

τύπτεσκον, τυπτεσκόμην for ἔτυπτον, ἐτυπτόμην
τύπεσκον, τυπεσκόμην " ἔτυπον, ἐτυπόμην.

In the imperfect of *pure verbs* these endings are very seldom preceded by ε.

In the *first aorist active* and *middle* an α stands between these endings and the root. E. g.

τύψασκον, τυψασκόμην for ἔτυψα, ἐτυψάμην.

In some instances the *imperfect* also prefixes an α to these endings. E. g. κρύπτω, κρύπτασκον for ἔκρυπτον.

Note 6. The Ionic dialect uses the termination ατο in the *imperfect passive*; in which case the connecting vowel becomes ε. E. g. γράφω, ἐγραφέατο for ἐγράφοντο. In *pure verbs* the connecting vowel is omitted before ατο. E. g. μηχανέομαι, ἐμηχανέατο.

## SUBJUNCTIVE MOOD.

§ **86.** 1. The subjunctive mood uses the terminations of the *primary tenses* of the indicative (§ 84. 1).

2. Its connecting vowels are ω and η. But the second and third person singular active have η.

3. The following table exhibits the terminations and the connecting vowels united.

| | *Active.* | | | *Passive and Middle.* | | |
|---|---|---|---|---|---|---|
| ***P.*** | **1st.** | **2d.** | **3d.** | **1st.** | **2d.** | **3d.** |
| ***S.*** | ω | η-ς | η | ω-μαι | η-αι, η | η-ται |
| ***D.*** | ω-μεν | η-τον | η-τον | ω-μεθον | η-σθον | η-σθον |
| ***P.*** | ω-μεν | η-τε | ωσι (§ 12. 5) | ω-μεθα | η-σθε | ω-νται |

Remark. The ending ηαι in the second person singular of the passive and middle is contracted into η.

Note 1. The *perfect* of the *subjunctive active* is sometimes formed by means of the perfect active participle and εἰμί. E. g. τετυφὼς (υῖα, ὸς) ὦ, ἦς, ἦ, for τετύφω, ῃς, ῃ.

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NOTE 2. The Epic language often uses *ωμι, ησθα, ησι*, for *ω, ης, η*. (§ 84. N. 6.) E. g. *τύχωμι, τύχησθα, τύχησι*, for *τύχω, ης, η*.

NOTE 3. Sometimes the Epic language uses the connecting vowels (*ο, ε*) of the indicative. E. g. *ἐρύκω, φθίω*, subj. *ἐρύξομεν, φθίεται*, for *ἐρύξωμεν, φθίηται*.

## OPTATIVE MOOD.

§ **87.** 1. The optative mood uses the terminations of the *secondary tenses* of the indicative (§ 84. 2).

But the first person singular of the optative active takes *μι* (§ 84. 1); and the third person plural ends in *εν*.

2. For its connecting vowel it has *οι*. But in the *first aorist active* and *middle* it has *αι*.

3. The following table exhibits the terminations and the connecting vowels united.

| | *Active.* | | | *Passive and Middle.* | | |
|---|---|---|---|---|---|---|
| *P.* | 1st. | 2d. | 3d. | 1st. | 2d. | 3d. |
| *S.* | *οι-μι* | *οι-ς* | *οι* | *οι-μην* | *οι-ο* | *οι-το* |
| *D.* | *οι-μεν* | *οι-τον* | *οι-την* | *οι-μεθον* | *οι-σθον* | *οι-σθην* |
| *P.* | *οι-μεν* | *οι-τε* | *οι-εν* | *οι-μεθα* | *οι-σθε* | *οι-ντο* |

| | *First Aorist Active.* | | | *First Aorist Middle.* | | |
|---|---|---|---|---|---|---|
| *P.* | 1st. | 2d. | 3d. | 1st. | 2d. | 3d. |
| *S.* | *αι-μι* | *αι-ς* | *αι* | *αι-μην* | *αι-ο* | *αι-το* |
| *D.* | *αι-μεν* | *αι-τον* | *αι-την* | *αι-μεθον* | *αι-σθον* | *αι-σθην* |
| *P.* | *αι-μεν* | *αι-τε* | *αι-εν* | *αι-μεθα* | *αι-σθε* | *αι-ντο* |

NOTE 1. The *perfect* of the *optative active* is sometimes formed by means of the perfect active participle and *εἰμί*. E. g. *τετυφὼς* (*υῖα, ὸς*) *εἴην, εἴης, εἴη*, for *τετύφοιμι, οις, οι*.

NOTE 2. In many instances, particularly in *contract verbs*, the *optative active* takes the endings *οίην, οίης, οίη*, dual *οίητον, οιήτην*, plural *οίημεν, οίητε, οίησαν*. E. g. *φεύγω, πεφευγοίην* for *πεφεύγοιμι*.

NOTE 3. The *first aorist active* in the *optative* has also the endings *εια, ειας, ειε*, dual *είατον, ειάτην*, plural *είαμεν, είατε, ειαν*. E. g. *τύπτω, τύψεια* for *τύψαιμι*. The *second* and *third person*

*singular*, and the *third person plural*, of this form, are more common than the corresponding persons of the regular form.

These endings are said to belong to the Æolic dialect.

NOTE 4. In the Epic language the *third person plural* of the *optative passive* and *middle* often takes the termination *ατο* (§ 84. N. 6). E. g. *ἀρᾱόμαι, ἀρησαίατο* for *ἀρήσαιντο*.

NOTE 5. In some instances the *second person singular* of the *optative active* takes the termination *σθα* (§ 84. N. 6). E. g. *κλαίω, κλαίοισθα* for *κλαίοις*.

NOTE 6. The Alexandrian dialect uses, in the *third person plural*, *οισαν, αισαν*, for *οιεν, αιεν*, (§ 84. N. 4.) E. g. *τύπτω, τύψοισαν, τύψαισαν*, for *τύποιεν, τύψαιεν*.

## IMPERATIVE MOOD.

§ 88. 1. The following are the terminations of the imperative mood.

| | *Active.* | | *Passive and Middle.* | |
|---|---|---|---|---|
| *P.* 2d. | 3d. | 2d. | 3d. |
| *S.* *θι* | *τω* | *σο, ο* | *σθω* |
| *D.* *τον* | *των* | *σθον* | *σθων* |
| *P.* *τε* | *τωσαν, ντων* | *σθε* | *σθωσαν, σθων* |

NOTE 1. The terminations *θι, σο*, are used when the connecting vowel is dropped (§§ 91. N. 6, 7: 117). But when the connecting vowel is used, *θι* is dropped, and *σο* becomes *ε*.

2. The connecting vowel of the imperative is an *ε*.

But in the *first aorist active* and *middle* it is an *α*. In the second person singular, however, the first aorist active ends in *ον*, and the first aorist middle in *αι*.

The termination *ντων* is preceded by *ο*. But in the first aorist active it is preceded by *α*.

3. The following table exhibits the terminations and the connecting vowels united.

| | *Active.* | | *Passive.* | |
|---|---|---|---|---|
| *P.* 2d. | 3d. | 2d. | 3d. |
| *S.* *ε* | *ε-τω* | *ε-ο, ου* | *ε-σθω* |
| *D.* *ε-τον* | *ε-των* | *ε-σθον* | *ε-σθων* |
| *P.* *ε-τε* | *ε-τωσαν, ο-ντων* | *ε-σθε* | *ε-σθωσαν, ε-σθων* |

| | *First Aorist Active.* | | *First Aorist Middle.* | |
|---|---|---|---|---|
| *P.* | 2d. | 3d. | 2d. | 3d. |
| *S.* | *ον* | *α-τω* | *αι* | *α-σθω* |
| *D.* | *α-τον* | *α-των* | *α-σθον* | *α-σθων* |
| *P.* | *α-τε* | *α-τωσαν, α-ντων* | *α-σθε* | *α-σθωσον, α-σθων* |

NOTE 2. The ending *εο* of the second person singular of the passive and middle is contracted into *ου*.

NOTE 3. In some instances, the *first aorist* takes the connecting vowel *ι* of the second aorist. See the Anomalous *ἄγω*, ΛΕΧΩ, ΟΙΩ *bring*.

## INFINITIVE MOOD.

§ **89.** 1. The terminations of the infinitive mood are the following.

| *Active.* | | *Passive and Middle.* | |
|---|---|---|---|
| Present, Future, 2 Aor. | *ν* | All tenses, except Aorist Passive (§ 92), | *σθαι* |
| Perfect | *ναι* | | |

2. For the connecting vowel, the *present*, *future*, and *second aorist*, *active*, have an *ει*. In the *first aorist middle* the connecting vowel is an *α*. In all the other tenses it is an *ε*.

But the *first aorist active infinitive* ends in *αι*.

3. The following table exhibits the terminations and the connecting vowels united.

| *Active.* | | *Passive and Middle.* | |
|---|---|---|---|
| Pres., Fut., 2 Aor. | *ει-ν* | Pres., Fut., 2 A. Mid. | *ε-σθαι* |
| Perf. | *ε-ναι* | 1 Aor. Mid. | *α-σθαι* |

For the *perfect* and *aorist passive*, *infinitive*, see below (§§ 91 : 92).

NOTE 1. The termination of the infinitive *active* in the Epic language is *μεναι* or *μεν*, which is always preceded by the connecting vowel *ε*. E. g. *πίνω*, *πινέμεναι* or *πινέμεν* for *πίνειν*.

NOTE 2. In the infinitive *active*, the Doric has *εν* or *ην* for *ειν*. E. g. *βόσκω*, *βόσκεν* for *βόσκειν*· *χαίρω*, *χαίρην* for *χαίρειν*.

NOTE 3. The Ionians change *εῖν* of the *second aorist active* into *έειν*. E. g. *βάλλω*, *βαλέειν* for *βαλεῖν*.

## PARTICIPLE.

§ **90.** 1. The root of the *present*, *future*, and *second aorist*, *active*, participle, is formed by annexing *οντ* to the root of the tense (§ 83. 2). E. g.

Present. *τύπτων*, *τύπτ-οντ-ος*, (§ 36. 3, R. 1)
Future 1. *τύψων*, *τύψ-οντ-ος*, (ibid.)
Future 2. *τυπέων*, *τυπέ-οντ-ος*, (ibid.)
Aorist 2. *τυπών*, *τυπ-όντ-ος*, (ibid.)

The *first aorist active* annexes *αντ* to the root of the tense. E. g. *τύψας*, *τύψ-αντ-ος*, (§ 36. 2.)

The *perfect active* annexes *οτ*. E. g. *τετυφώς*, *τετυφ-ότ-ος*, (§ 36. 2.)

Note. The Æolic dialect uses *αις*, *αισα*, in the *first aorist active participle*, for *ᾱς*, *ᾶσα*. E. g. *δισκέω*, *δισκήσαις* for *δισκήσας*.

2. The participle in the *passive* and *middle* ends in *όμενος*. But in the *first aorist middle* it ends in *άμενος*. E. g. *τύπτω*, *τυπτόμενος*, *τυψάμενος*, (§ 49. 1.)

For the *perfect* and *aorist passive participle*, see below (§§ 91: 92).

## PERFECT AND PLUPERFECT PASSIVE AND MIDDLE.

§ **91.** 1. The perfect and pluperfect passive and middle have *no* connecting vowel (§ 85. 1). E. g. *παύω*,

Perfect.

Indic. *S.* *πέπαυ-μαι*, *πέπαυ-σαι*, *πέπαυ-ται*, *D.* *πεπαύ-μεθον*, *πέπαυ-σθον*, *πέπαυ-σθον*, *P.* *πεπαύ-μεθα*, *πέπαυ-σθε*, *πέπαυ-νται*.

Subj. and Opt., see below (§ 91. 3, 4, 5).

Imperat. *S.* *πέπαυ-σο*, *πεπαύ-σθω*, *D.* *πέπαυ-σθον*, *πεπαύ-σθων*, *P.* *πέπαυ-σθε*, *πεπαύ-σθωσαν*.

Infin. *πεπαῦ-σθαι*.

Part. *πεπαυ-μένος*, *η*, *ον*.

Pluperfect.

*S.* *ἐπεπαύ-μην*, *ἐπέπαυ-σο*, *ἐπέπαυ-το*, *D.* *ἐπεπαύ-μεθον*, *ἐπέπαυ-σθον*, *ἐπεπαύ-σθην*, *P.* *ἐπεπαύ-μεθα*, *ἐπέπαυ-σθε*, *ἐπέπαυ-ντο*.

2. In *mute* and *liquid verbs*, the *third person plural* of the *perfect* and *pluperfect* passive is formed by means of the perfect passive participle and *εἰσί*, *ἦσαν*, from *εἰμί*. E. g. *τύπτω*,

Perf. 3d plur. *τετυμμένοι* (*αι*, *α*) *εἰσί*, for *τέτυπ-νται*.
Plup. 3d plur. *τετυμμένοι* (*αι*, *α*) *ἦσαν*, for *ἐτέτυπ-ντο*.

Note 1. The Epic language in a few instances drops *σ* of the termination *σαι*. E. g. *βάλλω*, perf. pas. *βέβλημαι*, *βέβλησαι* for *βέβλησαι*.

Note 2. The Epic and Ionic dialects form the *third person plural* of the perfect and pluperfect passive by annexing *αται*, *ατο*, to the root of the verb. (§ 84. N. 6.) E. g. *φθείρω*,

Perf. 3d plur. *ἐφθάρατται* for *ἐφθαρμένοι εἰσί*
Plup. 3d plur. *ἐφθάρατο* for *ἐφθαρμένοι ἦσαν*.

(1) *Η* is commonly changed into *ε* before *αται*, *ατο*. E. g. *οἰκέω*, *οἰκέαται*, *οἰκέατο*, for *ᾤκηνται*, *ᾤκηντο*.

(2) The consonants *π*, *β*, *κ*, *γ*, are generally changed into their corresponding rough ones (*φ*, *χ*), before *αται*, *ατο*. E. g. *λέγω*, *λελέχαται*, *λελέχατο*.

(3) *Ζ* becomes *δ* before *αται*, *ατο*. E. g. *ἀγωνίζω*, *ἀγωνίδαται*, *ἠγωνίδατο*.

3. The perfect passive SUBJUNCTIVE and OPTATIVE is formed by means of the perfect passive participle and *εἰμί*. E. g.

Perf. Subj. *τετυμμένος* (*η*, *ον*) *ὦ*, *ᾖς*, *ᾖ*, *ἦτον*, *ὦμεν*, *ἦτε*, *ὦσι*.
Perf. Opt. *τετυμμένος* (*η*, *ον*) *εἴην*, *εἴης*, *εἴη*, *εἴητον*, *εἰήτην*, *εἴημεν*, *εἴητε*, *εἴησαν*.

4. The perfect passive SUBJUNCTIVE of verbs in *αω*, *εω*, and *οω*, is, in a few instances, formed by prefixing the augment of the perfect to the contracted present subjunctive (§ 116). In this instance *αε* are contracted into *η*. E. g. *κτάομαι*,

Perf. Subj. *κεκτῶμαι*, *ᾖ*, *ᾖται*, *ὠμεθον*, *ᾖσθον*, *ὠμεθα*, *ᾖσθε*, *ὦνται*.

5. The perfect passive OPTATIVE of verbs in *αω*, *εω*, and *οω*, is, in a few instances, formed by dropping *μαι* of the perfect passive indicative, and successively annexing the regular terminations of the optative passive (§ 87. 1) preceded by *ι*. E. g. *κτάομαι*, *κέκτημαι*,

Perf. Opt. *κεκτήμην*, *ῆο*, *ῆτο*, *ήμεθον*, *ῆσθον*, *ήσθην*, *ήμεθα*, *ῆσθε*, *ῆντο*.

Note 3. These two verbs, *κτάομαι* and *μιμνήσκω*, form the perfect middle optative also by prefixing the reduplication to the contracted present middle optative. Thus, *κεκτῴμην, ῷο, ῷτο*, &c., *μεμνῴμην, ῷο, ῷτο*, &c.

*Μιμνήσκω* often changes *ῳ* into *οι*, in the perfect middle optative. Thus, *μεμνοίμην, οιο, οιτο*, &c.

In the Ionic and the Epic dialect these verbs change *ῳ* into *ειω*, in the perfect middle optative. E. g. *κεκτειώμην, μεμνειώμην*, for *κεκτῴμην, μεμνῴμην*.

Note 4. *Λύω* is perhaps the only verb in *υω*, which forms the perfect passive optative after the analogy of verbs in *αω, εω, οω*, (§ 91. 5.) Thus, *λύω, λέλυμαι, λελῡμην, ῡο, ῡτο*, &c., or, more analogically, *λελύμην, ῡο, ῡτο*, &c.

Note 5. In the perfect passive subjunctive and optative of verbs in *αω, εω, οω, υω*, (§ 91. 4, 5, N. 4,) some grammarians place the ACCENT on the antepenult, if the last syllable permits it (§ 20. E. g. they write *κεκτήμην, κέκτησο*.

Note 6. In some instances the SECOND PERFECT ACTIVE drops the connecting vowel in the *dual* and *plural* of the *indicative*, and throughout the *imperative*. In this case, the SECOND PLUPERFECT follows the analogy of the second perfect. See *ἀνώγω*, ΔΕΙΩ, *ἐγείρω*, ΕΙΔΩ, *εἴκω*, ΕΛΕΥΘΩ, *κράζω, πάσχω, πείθω*, in the catalogue of Anomalous Verbs.

Note 7. The SECOND PERFECT ACTIVE of a few *pure verbs* in *αω, εω*, is syncopated (§ 91. N. 6.) in the *dual* and *plural* of the *indicative*, throughout the *imperative*, and in the *infinitive*. In the *subjunctive* and *optative* it follows the analogy of verbs in *μι* (§ 117). In the *participle* it is contracted. E. g. from *ΒΑΩ*,

Perfect 2.

INDIC. *S.* *βέβαα, βέβαας, βέβαε*, *D.* *βέβαμεν, βέβατον, βέβατον*, *P.* *βέβαμεν, βεβατε, βεβᾶσι(ν)*.

SUBJ. *S.* *βεβῶ, βεβῇς, βεβῇ*, *D.* *βεβῶμεν, βεβῆτον, βεβῆτον*, *P.* *βεβῶμεν, βεβῆτε, βεβῶσι(ν)*.

OPT. *S.* *βεβαίην, βεβαίης, βεβαίη*, *D.* *βεβαίημεν, βεβαίητον, βεβαιήτην*, *P.* *βεβαίημεν, βεβαίητε, βεβαίησαν*.

IMPER. *S.* *βέβαθι* (§ 88. N. 1), *βεβάτω*, *D.* *βέβατον, βεβάτων*, *P.* *βέβατε, βεβάτωσαν*.

INFIN. *βεβάναι*.

PART. *βεβαώς, βεβαῶσα* (sometimes *βεβανῖα*), *βεβαός*, G. *βεβαότος*, contracted *βεβώς, βεβῶσα, βεβώς*, G. *βεβῶτος*.

Pluperfect 2.

*S.* *ἐβεβάειν, ἐβεβάεις, ἐβεβάει*, *D.* *ἐβέβαμεν, ἐβέβατον, ἐβεβάτην*, *P.* *ἐβέβαμεν, ἐβέβατε, ἐβέβασαν*.

Note 8. The *singular* of the second perfect and second pluperfect of verbs in *αω, εω*, is not used in the *indicative*.

NOTE 9. The *feminine participle* of verbs in *αω* generally ends in *σα*, in the second perfect. Its uncontracted form is not used.

NOTE 10. The ACCENT of the *third person plural* of the indicative (§ 91. N. 7) is placed on the penult, contrary to the general rule (§ 93. 1).

## AORIST PASSIVE.

§ **92.** 1. The root of the *first aorist passive* is formed by annexing *θε* or *θη* to the root of the verb. (§ 83. 2.)

The root of the *second aorist passive* is formed by annexing *ε* or *η*. (ibid.)

2. The aorist passive uses the terminations of the active voice, and, in its inflection, follows the analogy of the second aorist active (*ἔθην*) of *τίθημι* (§ 117); except that all the regular terminations of the *indicative*, *imperative*, and *infinitive* are preceded by *η*. E. g. *τύπτω*,

### Aorist 1.

INDIC. *S.* *ἐτύφθην, ης, η*, *D.* *ημεν, ητον, ήτην*, *P.* *ἐτύφθημεν, ητε, ησαν.*

SUBJ. *S.* *τυφθέω, έῃς, έῃ*, *D.* *έωμεν, έητον, έητον*, *P.* *έωμεν, έητε, έωσι*, contracted *τυφθῶ, ῇς, ῇ, ῶμεν, ῆτον, ῆτον, ῶμεν, ῆτε, ῶσι.*

OPT. *S.* *τυφθείην, είης, είη*, *D.* *είημεν, είητον, ειήτην*, *P.* *είημεν, είητε, είησαν.*

The syncopated endings *εἶμεν, εἶτε, εἶεν*, (see the paradigm,) are more common than the regular ones.

IMPERAT. *S.* *τύφθητι* (§ 14. N. 4), *ήτω*, *D.* *ητον, ήτων*, *P.* *ητε, ήτωσαν* or *έντων.*

INFIN. *τυφθῆναι.*

PART. *τυφθείς, εῖσα, έν*, G. *έντος.*

### Aorist 2.

*ἐτύπην*, throughout like Aorist 1.

NOTE 1. The Epic language often changes *ησαν* of the third person plural of the *indicative* into *εν*. E. g. *κοσμέω, κόσμηθεν* for *ἐκοσμήθησαν*. (§ 117. N. 17.)

NOTE 2. The Epic language often changes *ε* in the uncontracted *subjunctive* into *ει*. E. g. *τυφθείω* for *τυφθέω*. (§ 117. N. 17.)

NOTE 3. The Epic language often takes *μεναι* or *μεν* for *ναι*, in the *infinitive*. E. g. *τυφθήμεναι* or *τυφθῆμεν* for *τυφθῆναι*. (§ 89. N. 1.)

NOTE 4. The Epic language, in some instances, drops the connecting vowels in the SECOND AORIST MIDDLE. See the Anomalous *ἅλλομαι, ἀραρίσκω, γίγνομαι, δίχομαι, ἙΑΩ, λίγω, ΛΕΧΩ, μίγνυμι, ὄρνυμι, πίρθω.*

## ACCENT OF VERBS.

§ **93.** 1. In *polysyllabic* forms the accent is placed on the *antepenult*, if the last syllable permits it (§ 20); if not, it is placed on the *penult*. E. g.

τύπτομεν, τέτυφα · ἐτετύμμην, ἐτύφθην.

*Compound* verbs are not excepted. E. g. ἀνάγω, ἄναγε.

2. In *dissyllabic* forms the accent is placed on the *penult*. E. g.

τύπτω, τύπτεις.

3. The *perfect active infinitive*, the *first aorist active infinitive*, the *perfect passive infinitive* and *participle*, and the *second aorist middle infinitive*, take the accent on the *penult*. E. g.

τετυφέναι, φιλῆσαι, τετύφθαι, τετυμμένος, τυπέσθαι.

Also the Epic *infinitive* in μεν. E. g. πίνω, πιέμεν.

Note 1. In the Epic language, the *perfect passive infinitive* and *participle*, in some instances, take the accent on the antepenult. See the Anomalous ἀλάομαι, ἀλιταίνω, ἀχέω, ΕΩ *seat*.

4. The *second aorist active infinitive* and *participle*, and the *perfect active participle*, take the accent on the *last syllable*. E. g.

τυπεῖν, τυπών, τετυφώς.

Note 2. The verbs ΕΙΔΩ, ΕΙΠΩ, ΕΛΕΥΘΩ, εὑρίσκω, λαμβάνω, in the second person singular of the *second aorist active imperative*, take the acute on the last syllable. In composition, however, they follow the general rule (§ 93. 1). See in the catalogue of Anomalous Verbs.

5. The second person singular of the *second aorist middle imperative* usually takes the circumflex on the last syllable. E. g. τύπτω, τυποῦ.

6. In *compound* verbs the accent cannot go farther back than the *augment*. E. g. προσέχω, προσεῖχον not πρόσειχον.

Note 3. In verbs compounded with a preposition, the accent is placed on that preposition when the *augment* is *omitted*. (§ 78. N. 3.) E. g. ἐμφαίνω, ἔμφαινον for ἐνέφαινον.

Note 4. When the *augment*, upon which the accent would have been placed (§ 93. 1), is *omitted* (§ 78. N. 3), the accent is placed on the penult. E. g. πίπτω, πίπτε for ἔπιπτε.

# FORMATION OF THE TENSES.

## PRESENT ACTIVE.

§ **94.** 1. The present active indicative is the source from which all the other tenses are derived.

2. Verbs are divided into *pure verbs*, *mute verbs*, and *liquid verbs*, according as the letter before ω is a *vowel*, a *mute* (*π*, *β*, *φ*· *κ*, *γ*, *χ*· *τ*, *δ*, *θ*, also *ζ*), or a *liquid* (*λ*, *μ*, *ν*, *ρ*). E. g. *τιμάω*, *φιλέω*, are pure verbs; *λείπω*, *πλέκω*, are mute verbs; *μέλω*, *νέμω*, are liquid verbs.

NOTE. 1. These statements apply also to *deponent verbs* (§ 208), as such verbs are supposed to have been derived from a corresponding active voice. E. g. *ἀρνέομαι*, a pure verb; *δέχομαι*, a mute verb; *ὀδύρομαι*, a liquid verb.

NOTE 2. The title, "FORMATION OF THE TENSES," relates only to the *first person singular* of the tenses of the *indicative*. For the inflection of the tenses in the other moods, see above (§§ 83–92).

§ **95.** The *penult of a pure verb* (§ 94. 2), if short, is lengthened in the perfect, pluperfect, future, and aorist. *A*, in the penult, when it is *not* preceded by *ε*, *ι*, or *ρ*, is changed into *η*.

For examples, see below.

REMARK. This rule does not apply to the *second perfect*, *second pluperfect*, *second future*, and *second aorist*.

NOTE 1. Some *pure verbs* retain the short vowel through all the tenses. Such are *αἰδέομαι*, *ἀκέομαι*, *ἀλέω*, *ἀνύω*, *ἀρκέω*, *ἀρόω*, *ἀρύω*, *γελάω*, *ἐμέω*, *θλάω*, *κοτέω*, *μεθύω*, *νεικέω*, *ξέω*, *πτύω*, *σπάω*, *τανύω*, *τελέω*, *τρέω*, *χαλάω*. See also the Anomalous *ἄγαμαι*, *ἀλέομαι*, *ἀμφιέννυμι*, *ἀραρίσκω*, *ἀρέσκω*, *δαίω divide*, *δαμάω*, *δατέομαι*, *δόαται*, *ἐλαύνω*, *ἔννυμι*, *ἐράω*, *ἐσθίω*, *ἵημι*, *ἱλάσκομαι*, *καλέω*, *κλάω break*, *μαίομαι*, *μεθύω*, *ναίω*, *ὄμνυμι*, *ΟΝΩΜΙ*, *πατέομαι*, *πετάννυμι*, *σκεδάννυμι*.

NOTE 2. The quantity of the penult of some *pure verbs* is variable. See the Anomalous *αἰνέω*, *αἱρέω*, *ἀκαχίζω*, *βαίνω*, *γαμέω*, *δέω bind*, *δίδωμι*, *δύναμαι*, *δύω*, *ἐρύω*, *εὑρίσκω*, *θύω*, *ἵστημι*, *ἴσχω*, *κορέννυμι*, *κρεμάννυμι*, *λύω*, *μάχομαι*, *νέμω*, *ὄζω*, *πίλνημι*, *πίμπρημι*, *πίνω*, *πίπτω*, *ποθέω*, *῾ΡΕΩ*, *σβέννυμι*, *στερέω*, *στορέννυμι*, *τίθημι*, *φημί*, *φθάνω*.

NOTE 3. *Χράω* changes *α* into *η*, contrary to the rule. E. g. *χρήσω*, *χρήσομαι*. — *Ἀκροάομαι* does not change *α* into *η*, as *ἀκροᾶσομαι*.

Note 4. *Τίθημι* lengthens *ε* into *ει* in the perfect active and passive. See in the catalogue of Anomalous Verbs.

§ **96.** The present in actual use is not always the foundation upon which the other parts of the verb rest. Many verbs have, or are supposed to have, more than one present. In order therefore to be able to ascertain the *original* or *simple* present, the learner must become acquainted with the methods by which new presents may be derived from a given present. These methods are exhibited in the following paragraphs.

1. Some verbs beginning with a consonant, followed by a vowel or a liquid, prefix that consonant together with *ι*. E. g.

*διδόω* from *ΔΟΩ*
*τιτράω* " *ΤΡΑΩ*.

A few verbs beginning with *στ*, *σχ*, *πτ*, prefix *ἱ*. E. g. *ἱστάω* from *ΣΤΑΩ*. Also the verb *ἵΩ*, thus, *ἰέω*.

Note 1. A few take the *Attic reduplication*, but without the augment of the second syllable. (§ 80. 1.) E. g. *ΑΓΑΓΩ* from *ἄγω*.

Note 2. The Attic reduplication of *δείκνυμι* from ΟΝΑΩ, and the prefix of *μαιμάω* from *μάω*, are anomalous.

2. Many verbs, of which the root ends in a labial (*π*, *β*, *φ*), drop *ω* and annex *πω*. E. g.

*τύπτω* from *ΤΤΠΩ*
*κρύπτω* " *ΚΡΥΒΩ*, (§ 7)
*ῥίπτω* " *ῬΙΦΩ*, (ibid.)

So *ἅπτω* (*φ*), *βάπτω* (*φ*), *βλάπτω* (*β*), *δρύπτω* (*φ*), *θάπτω* (*φ*), *θρύπτω* (*φ*), *καλύπτω* (*β*), *κλέπτω* (*π*), *κόπτω* (*π*), *νίπτω* (*β*), *ῥάπτω* (*φ*), *σκάπτω* (*φ*).

Hence it appears, that the root of the simple present of verbs in *πτω* ends in a labial; generally in *π*.

3. Many verbs, of which the root ends in a palatal (*κ*, *γ*, *χ*), or lingual (*τ*, *δ*, *θ*), drop *ω* with the preceding consonant, and annex *σσω*. E. g.

*φρίσσω* from *ΦΡΙΚΩ* *τάσσω* from *ΤΑΓΩ*
*πράσσω* " *ΠΡΑΓΩ* *βλίσσω* " *ΒΛΙΤΩ*
*βήσσω* " *ΒΗΧΩ* *κορύσσω* " *ΚΟΡΥΘΩ*.

So *ἀλλάσσω* (*γ*), *βράσσω* (*τ*), *ἐρέσσω* (*τ*), *ἱμάσσω* (*τ*), *κηρύσσω* (*κ*), *λίσσομαι* (*τ*), *μαλάσσω* (*κ*), *πάσσω* (*τ*), *πλάσσω* (*θ*), *ταράσσω* (*χ*), *φυλάσσω* (*κ*).

Hence it appears, that the simple present of verbs in σσω ends either in a palatal or in a lingual; generally in γ or δ.

NOTE 3. Τίκτω is formed from ΤΕΚΩ by changing ε into ι and annexing τ to the root. (§ 96. 16.)

NOTE 4. The last syllable of the simple present of ἀφύσσω and νάσσω is either γω or δω.

4. Some verbs, of which the root ends in a palatal (κ, γ, χ), or lingual (τ, δ, θ), drop ω with the preceding consonant, and annex ζω. E. g.

| | | | |
|---|---|---|---|
| κρύζω | from ΚΡΑΓΩ | στάζω | from ΣΤΑΓΩ |
| στενάζω | " στενάχω | ὄζω | " ΟΔΩ. |

So ἕζομαι (δ), μαστίζω (γ), οἰμώζω (γ), στηρίζω (γ), στίζω (γ), σφύζω (γ), τρίζω (γ).

NOTE 5. In most cases presents in ζω, especially in *polysyllabic* verbs, are considered simple. E. g. ἐλπίζω, χωρίζω.

NOTE 6. The last syllable of the simple present of ἁρπάζω, βαστάζω, νυστάζω, παίζω, σαλπίζω, is either γω or δω.

NOTE 7. Some verbs have σσω or ζω in the present. Such are σφάσσω or σφάζω from ΣΦΑΓΩ, ἁρμόζω or ἁρμόσσω from ΑΡΜΟΔΩ.

5. Some verbs annex ν to the last letter of the root. E. g. τέμνω from τέμω, πίνω from ΠΙΩ.

6. Many verbs insert ν before the last letter of the root. E. g.

| | | |
|---|---|---|
| ΧΑΝΔΩ | from | ΧΑΔΩ |
| ΛΑΜΒΩ | " | ΛΑΒΩ, (§ 12. 1) |
| ΕΝΕΓΚΩ | " | ΕΝΕΚΩ, (§ 12. 2) |
| βάλλω | " | ΒΑΛΩ, (§ 12 3.) |

Here belong all verbs in λλω and ῤῥω, and some in γγω, as ψάλλω, ἔῤῥω.

7. Some verbs annex ανω or αιτω to the root. E. g. αὐξάνω from αὔξω, ὀλισθαίνω or ὀλισθάνω from ΟΛΙΣΘΩ.

Some annex ανω to, and insert ν before the last consonant of the root. E. g.

| | | |
|---|---|---|
| μανθάνω | from | ΜΑΘΩ |
| λαμβάνω | " | ΛΑΒΩ, (12. 1) |
| τυγχάνω | " | ΤΥΧΩ, (§ 12. 2.) |

8. Some annex σκω or ισκω to the root. E. g. γηράσκω from γηράω, κύσκω from κύω.

Sometimes the vowel before σκω is lengthened. E. g. θνήσκω from ΘΝΑΩ.

9. Some annex νω to the root. In pure verbs this ending very often doubles the ν. E. g.

δεικνύω from ΔΕΙΚΩ
σβεννύω " ΣΒΕΩ.

Sometimes the vowel preceding this ending is lengthened. E. g. χωννύω from χόω.

10. New presents are very often formed by annexing αω, εω, οω, or υω, to the root of a verb. E. g.

ῥιπτέω from ῥίπτω
ΟΜΟΩ " ΟΜΩ

11. New presents are formed by changing α of the perfect into ω. E. g.

φύω, perfect πέφῡκα, new present πεφύκω.

12. Sometimes the sound of the present is strengthened by the endings αθω, εθω, υθω. E. g. διωκάθω from διώκω, φλεγέθω from φλέγω, φθινύθω from φθίνω.

Note 8. Ἔσθω comes from ἔδω by annexing θω to the root; thus ἔδ-θω, ἔσ-θω, (§ 10. 3.) Ἔσθίω is immediately derived from ἔσθω.

13. Many presents are formed from dissyllabic presents, which have ε in the penult, by changing the ε into ο and annexing εω. E. g. πορθέω from πέρθω.

Or by changing ε into ω and annexing αω. E. g. στροφάω from στρέφω.

Note 9. Πέτομαι gives ποτέομαι, ποτάομαι, and πωτάομαι.

14. A few verbs insert σ before the last consonant of the root. E. g. μίσγω from ΜΙΓΩ.

Note 10. Διδάσκω comes from ΔΙΔΑΧΩ by changing χ into κ after the σ. Πάσχω is formed from ΠΑΘΩ by inserting σ before θ, and changing θ into χ.

15. A few verbs annex σω to the root. E. g. αὔξω from ΑΥΓΩ, ΠΕΞΩ from ΠΕΤΩ. (§§ 9. 2 : 10. 2.)

16. A few change ε into ι. E. g. πίτνω from ΠΕΤΩ, σκίδνημι from ΣΚΕΔΑΩ. (§ 96. 5.)

NOTE 11. All the tenses of verbs in *πτω*, *σσω*, *ζω* (§ 96. 4), *νω* (§ 96. 5), *λλω*, *ῤῥω*, *αιρω* or *αιρω* (§ 96. 7), *σκω*, *ισκω*, *νυω*, *αθω*, *εθω*, *νθω*, *ξω* (§ 96. 15), except the imperfect, generally come either from the simple present, or from a new present in *εω* (§ 96. 10), or from both.

17. In dissyllabic verbs the radical vowel is sometimes placed after the last consonant of the root. (§ 26. 2.) E. g.

*ΘΝΑΩ* from *ΘΑΝΩ*
*ΤΜΕΩ* " *τέμω*
*ΘΡΟΩ* " *ΘΟΡΩ.*

18. In many instances, the *penult* of the original present is *lengthened*:

*ᾰ* becomes *η* or *αι* · as *ΛΑΒΩ*, *ΛΗΒΩ* · *ΦΑΝΩ*, *φαίνω*.
*ῐ* — *ει*, and, before a liquid, *ῑ* · as *ΕΡΙΠΩ*, *ἐρείπω* · *ΚΡΙΝΩ*, *κρῑ́νω*.
*ε* — *ει* (rarely *η*); as *ΣΠΕΡΩ*, *σπείρω*.
*ο* — *ου* · as *ΑΚΟΩ*, *ἀκούω*.
*ῠ* — *ευ*, and, before a liquid, *ῡ* · as *ΦΥΓΩ*, *φεύγω* · *ΑΙΣΧΥΝΩ*, *αἰσχῡ́νω*.

On the other hand, *αι* is shortened into *ᾰ*, *ει* into *ῐ* or *ε*, *ευ* into *ῠ*, *η* into *ᾰ* (rarely into *ε*), *ῑ* into *ῐ*, *ου* into *ο*, *ῡ* into *ῠ*.

NOTE 12. Sometimes *ευ* in the penult is shortened into *ε*. See the Anomalous *ἁλέομαι*, *θέω run*, *πλέω*, *πνέω*, *ῥέω flow*, *χέω*.

NOTE 13. Ἐλαύνω comes from *ἐλάω* by lengthening *α* into *αυ*, and annexing *ν* to the root. (§ 96. 5.)

19. The radical vowel is often either *ε*, *α*, or *ο* (rarely *ω*). This takes place chiefly in dissyllabic verbs. (§ 2. N. 3.) E. g. *ΣΠΕΡΩ*, *ΣΠΑΡΩ*, *ΣΠΟΡΩ*.

NOTE 14. In some instances the diphthongs *ει* and *ευ* are changed into *οι* and *ου* respectively. See the Anomalous *ΔΕΙΩ*, *ΕΙΔΩ*, *εἴκω*, *ΕΛΕΥΘΩ*, *πείθω*.

## IMPERFECT ACTIVE.

§ **97.** To form the imperfect active, drop *ω* of the present, annex *ον*, and prefix its augment. E. g.

*τύπτω* imperf. *ἔτυπτον*.

## FIRST AND SECOND PERFECT ACTIVE.

**§ 98.** 1. To form the perfect active, drop *ω* of the present, annex *κα*, and prefix its augment. E. g.

| | | | |
|---|---|---|---|
| *παύω* | perf. | *πέπαυκα* | |
| *φιλέω* | " | *πεφίληκα* | (§ 95) |
| *δηλόω* | " | *δεδήλωκα* | (ibid.) |
| *ᾄδω* | " | *ᾆκα* | (§ 10. 4) |
| *πείθω* | " | *πέπεικα* | (ibid.) |
| *ἐλίζω* | " | *ἤλπικα* | (ibid.). |

So *τιμάω*, *τετίμηκα* (§ 95); *δρόω*, *δέδρᾱκα* (ibid.); *τίω*, *τετῖκα* (ibid.); *δακρύω*, *δεδάκρῡκα* (ibid.).

(1) The first perfect active of *liquid verbs* is always derived from the *simple present*. E. g. *ἀγγέλλω*, *ἤγγελκα* · *ψάλλω*, *ἔψαλκα* · *φαίνω*, *πέφαγκα* · *καθαίρω*, *κεκάθαρκα*. (§ 96. 6, 18.)

(2) When the vowel is either *ε*, *α*, or *ο*, the first perfect of *dissyllabic liquid verbs* takes *α*. E. g. *στέλλω*, *ἔσταλκα* · *φθείρω*, *ἔφθαρκα*. (§ 96. 6, 18, 19.)

NOTE 1. The verbs *κλίνω*, *κρίνω*, *πλύνω*, drop *ν* in the first perfect active. Thus, *κέκλικα*, *κέκρικα*, *πέπλυκα*.

2. To form the perfect active of mute verbs whose root ends in a labial (*π*, *β*, *φ*) or a palatal (*κ*, *γ*, *χ*), drop *ω* of the present, annex *α*, change the preceding smooth or middle mute into its corresponding rough mute (*φ*, *χ*), and prefix its augment. E. g.

| | | |
|---|---|---|
| *τρίβω* | perf. | *τέτριφα* |
| *γράφω* | " | *γέγραφα* |
| *πλέκω* | " | *πέπλεχα*. |

So *τύπτω*, *τέτυφα* · *πράσσω*, *πέπραχα*. (§ 96, 2, 3.)

The perfect formed according to these rules (§ 98. 1, 2) is called the FIRST PERFECT ACTIVE.

NOTE 2. The first perfect of the following verbs changes the radical vowel *ε* into *ο* (§ 96. 19 : *κλίπτω*, *κέκλοφα* · *πέμπω*, *πέπομφα* · *τρέπω*, *τέτροφα* (sometimes *τέτραφα*). See also the Anomalous *ἄγω*, *εἶδω*, ΕΝΕΓΚΩ, and *λέγω collect*.

NOTE 3. The anomalous ΔΕΙΩ, in the first perfect, changes *ει* into *α* (§ 96. N. 14). See in the catalogue of Anomalous Verbs.

§ **99.** Some verbs form their perfect active also by dropping ω of the present, annexing *α*, and prefixing the augment. E. g.

*σήπω* perf. *σέσηπα.*

The perfect thus formed is called the SECOND PERFECT ACTIVE.

The following list contains nearly all the verbs which have a second perfect active. For the changes of the root, see above (§ 96).

*ἄγνυμι* (*ΑΓΩ*), *ἔᾱγα.*
*ἀκούω* (*ΑΚΟΩ*), *ἀκήκοα.*
*ἀνδάνω* (*ΑΔΩ*), *ἔᾱδα.*
*ΑΝΕΘΩ*, *ἀνήνοθα.*
*ἀνώγω*, *ἄνωγα.*
*ἀραρίσκω* (*ΑΡΩ*), *ἄρᾱρα.*
*βαίνω* (*ΒΑΩ*), *βέβαα.*
*βιβρώσκω*(*ΒΡΟΩ*), part. *βεβρώς.*
*βούλομαι* (*ΒΟΥΛΩ*), *βέβουλα.*
*βρίθω*, *βέβρῑθα.*
*γηθέω* (*ΓΗΘΩ*), *γέγηθα.*
*γίγνομαι* (*ΓΕΝΩ*, *ΓΑΩ*), *γέγονα*, *γέγαα.*
*ΓΩΝΩ*, *γέγωνα.*
*δαίω* (*ΔΑΩ*), *δέδηα.*
*ΔΑΩ*, *δέδαα.*
*δέρκομαι*, *δέδορκα.*
*δίω*, *δέδια.*
*δουπέω* (*ΔΟΥΠΩ*), *δέδουπα.*
*ΔΡΕΜΩ*, *δέδρομα.*
*ἐγείρω* (*ΕΓΕΡΩ*), *ἐγρήγορα.*
*ἔδω*, *ἔδηδα.*
*ἔθω*, *εἴωθα.*
*ΕΙΔΩ*, *οἶδα.*
*εἴκω*, *ἔοικα*, *οἶκα*, *εἶκα.*
*ΕΛΕΥΘΩ* (*ΕΛΥΘΩ*), *ἐλήλυθα.*
*ἔλπω*, *ἔολπα.*
*ΕΝΕΘΩ*, *ἐνήνοθα.*
*ἐρείπω* (*ΕΡΙΠΩ*), *ἐρήριπα.*
*ἔχω*, *ὄχωκα.*
*θάλλω* (*ΘΑΛΩ*), *τέθηλα.*
*ΘΑΦΩ*, *τέθηπα.*
*θνήσκω* (*ΘΝΑΩ*), *τέθνηα.*
*ἵστημι* (*ΣΤΑΩ*), *ἕστηα.*
*κεύθω*, *κέκευθα.*
*κήδω*, *κέκηδα.*
*κλάζω* (*ΚΛΑΓΩ*), *κέκληγα*, *κέκλαγγα.*
*κόπτω* (*ΚΟΠΩ*), *κέκοπα.*
*κράζω* (*ΚΡΑΓΩ*), *κέκρᾱγα.*
*κτείνω* (*ΚΤΕΝΩ*), *ἔκτονα.*
*λάμπω*, *λέλαμπα.*
*λανθάνω* (*ΛΑΘΩ*), *λέληθα.*
*λάσκω* (*ΛΑΚΩ*), *λέλᾱκα.*
*λείπω*, *λέλοιπα.*
*μαίνω* (*ΜΑΝΩ*), *μέμηνα.*
*μάρπτω* (*ΜΑΡΠΩ*), *μέμαρπα.*
*μάω*, *μέμαα.*
*ΜΕΙΡΩ* (*ΜΕΡΩ*), *ἔμμορα.*
*μέλω*, *μέμηλα.*
*ΜΕΝΩ*, *μέμονα.*
*μηκάομαι* (*ΜΑΚΩ*), *μέμηκα.*
*ὄζω* (*ΟΔΩ*), *ὄδωδα.*
*οἴγω*, *ἔῳγα.*
*ὄλλυμι* (*ΟΛΩ*), *ὄλωλα.*
*ΟΠΩ*, *ὄπωπα.*
*ὄρνυμι* (*ΟΡΩ*), *ὄρωρα.*
*πάσχω* (*ΠΑΘΩ*), *πέπονθα*, *πέπηθα.*
*πείθω*, *πέποιθα.*
*πέρδω*, *πέπορδα.*
*πήγνυμι* (*ΠΑΓΩ*), *πέπηγα.*
*πίπτω* (*ΠΕΤΩ*), part. *πεπτώς*
*πλήθω*, *πέπληθα.*
*πλήσσω* (*ΠΛΑΓΩ*), *πέπληγα.*
*πράσσω* (*ΠΡΑΓΩ*), *πέπρᾱγα.*
*ῥήγνυμι* (*ΡΑΓΩ*), *ἔῤῥωγα.*
*ῥιγέω* (*ΡΙΓΩ*), *ἔῤῥῑγα.*

σαίρω (ΣΑΡΩ), σέσηρα.
σήπω, σέσηπα.
σπείρω (ΣΠΕΡΩ), ἔσπορα.
στέλλω (ΣΤΕΛΩ), ἔστολα.
στέργω, ἔστοργα.
τήκω, τέτηκα.
τίκτω (ΤΕΚΩ), τέτοκα.
ΤΑΛΩ, τέτλαα.
τρίζω (ΤΡΙΓΩ), τέτριγα
φαίνω (ΦΑΝΩ), πέφηνα.
φεύγω, πέφευγα.
φθείρω (ΦΘΕΡΩ), ἔφθορα.
φρίσσω (ΦΡΙΚΩ), πέφρῑκα.
ΦΥΖΩ, part. πεφυζώς.
φύω, πέφυα.
χαίνω (ΧΑΝΩ), κέχηνα.
χανδάνω (ΧΑΔΩ), κέχανδα.
χέζω (ΧΕΔΩ), κέχοδα.
χλάζω (ΧΑΛΔΩ), κέχλᾶδα.

NOTE. In Homer, a few pure verbs in αω, ιω, form their second perfect *participle* by changing α or ι into η and annexing ώς. E. g. βαρίω, βεβαρηώς.

## FIRST AND SECOND PLUPERFECT ACTIVE.

§ **100.** To form the first pluperfect active, drop α of the first perfect, annex ειν, and prefix its augment. E. g.

τύπτω, τέτυφα 1 pluperf. ἐτετύφειν.

§ **101.** To form the second pluperfect active, drop α of the second perfect, annex ειν, and prefix the augment. E. g.

ἀκούω, ἀκήκοα 2 pluperf. ἠκηκόειν.

## FIRST AND SECOND FUTURE ACTIVE.

§ **102.** To form the future active, drop ω of the present, and annex σω. E. g.

| | | |
|---|---|---|
| παύω | fut. | παύσω |
| φιλέω | " | φιλήσω (§ 95) |
| δηλόω | " | δηλώσω (ibid.) |
| λείπω | " | λείψω (§ 5. 2) |
| πλέκω | " | πλέξω (ibid.). |

So τιμάω, τιμήσω (§ 95); δράω, δρᾶσω (ibid.); τίω, τῖσω (ibid.); δακρύω, δακρῦσω (ibid.); τρίβω, τρίψω (§ 8. 2); γράφω, γράψω (ibid.); λέγω, λέξω (§ 9. 2); τεύχω, τεύξω (ibid.); ἄδω, ᾄσω (§ 10. 2); πείθω, πείσω (ibid.); ἐλπίζω, ἐλπίσω (ibid.); σπένδω, σπείσω (§ 12. 5).

The future thus formed, is called the FIRST FUTURE ACTIVE.

NOTE 1. Futures in ῐ̔σω, from verbs in ιζω, often drop the σ, and are inflected like *contract verbs in* εω (§ 116). E. g.

κομίζω, fut. κομίσω, κομιῶ, ιεῖς, ιεῖ, dual ιεῖτον, plur. ιοῦμεν, ιεῖτε, ιοῦσι.

NOTE 2. Some futures in ᾰ̔σω and εσω often drop the σ, and are contracted like verbs in αω and εω. (ibid.) E. g.

| | | |
|---|---|---|
| ἐλάω | fut. | ἐλάσω, ἐλάω ἐλῶ |
| διασκεδάζω | " | διασκεδάσω, διασκεδάω διασκεδῶ |
| τελέω | " | τελέσω, τελέω τελῶ. |

NOTE 3. The Doric dialect, in the inflection of the first future active, follows the analogy of contract verbs in εω (ibid.). E. g. νομεύω, fut. νομεύσω, Doric νομευσῶ.

NOTE 4. The Doric often forms futures in ξω from *pure verbs* or from verbs in ζω, which among the Attics have σω in the future. E. g. γελάω, γελάξω · κομίζω, κομίξω.

NOTE 5. The poets often use σσω for σω, in order to make the preceding syllable long by position. E. g. ἀνύω, ἀνύσσω · γελάω, γελάσσω.

§ **103.** To form the future active of a *liquid verb*, drop ω of the simple present, and annex εω contracted ῶ. E. g.

| | | | | |
|---|---|---|---|---|
| μένω | fut. | μενέω contr. | μενῶ | |
| κρίνω | " | κρῐ̔νέω | κρινῶ, | (§ 96. 18 |
| ἀμύνω | " | ἀμῠ̔νέω | ἀμυνῶ, | (ibid.) |
| καθαίρω | " | καθαρέω | καθαρῶ, | (ibid.) |
| κτείνω | " | κτενέω | κτενῶ, | (ibid.) |
| στέλλω | " | στελέω | στελῶ, | (§ 96. 6.) |

The future thus formed has been called the SECOND FUTURE ACTIVE.

NOTE 1. A few *liquid verbs* have their future in σω. Such are κύρω, κύρσω · φύρω, φύρσω · κέλλω (ΚΕΛΩ), κέλσω. See also the Anomalous ἀραρίσκω, ὄρνυμι.

NOTE 2. The *pure* and *mute verbs* have no second future active. In the paradigm τύπτω, the second future τυπέω τυπῶ is introduced merely for example's sake.

## FIRST AND SECOND AORIST ACTIVE.

§ **104.** 1. To form the aorist active, drop *ω* of the present, annex *σα*, and prefix its augment. E. g.

| | | | |
|---|---|---|---|
| *παύω* | aor. | *ἔπαυσα* | |
| *φιλέω* | " | *ἐφίλησα* | (§ 95) |
| *δηλόω* | " | *ἐδήλωσα* | (ibid.) |
| *λείπω* | " | *ἔλειψα* | (§ 5. 2 |
| *πλέκω* | " | *ἔπλεξα* | (ibid.) |

So *τιμάω*, *ἐτίμησα* (§ 95); *δράω*, *ἔδρᾱσα* (ibid.); *ἀνιάω*, *ἠνίᾱσα* (ibid.); *τίω*, *ἔτῑσα* (ibid.); *δακρύω*, *ἐδάκρῡσα* (ibid.); *τρίβω*, *ἔτριψα* (§ 8. 2); *γράφω*, *ἔγραψα* (ibid.); *λέγω*, *ἔλεξα* (§ 9. 2); *τεύχω*, *ἔτευξα* (ibid.); *ᾄδω*, *ᾖσα* (§ 10. 2); *πείθω*, *ἔπεισα* (ibid.); *ἐλπίζω*, *ἤλπισα* (ibid.).

Note 1. A few pure and mute verbs annex *α* instead of *σα*. See the Anomalous *ἁλίσκομαι*, *δατέομαι*, ΕΙΠΩ, ΕΝΕΓΚΩ, *ἐνίπτω*, *καίω*, *σεύω*, *χέω*.

Note 2. Three verbs take *κα* instead of *σα*. See the Anomalous *δίδωμι*, *ἵημι*, and *τίθημι*.

Note 3. The Dorians often form aorists in *ξα* from *pure verbs*, or from verbs in *ζω*. E. g. *γελάω*, *ἐγέλαξα* · *κομίζω*, *ἐκόμιξα*.

Note 4. The poets often double the *σ* after a short vowel. E. g. *ἀνύω*, *ἤνυσσα* · *γελάω*, *ἐγέλασσα*.

2. To form the aorist active of a *liquid verb*, drop *ω* of the simple present, annex *α*, lengthen the penult, and prefix its augment. *A*, in the penult, is lengthened into *η*, and *ε* into *ει*. E. g.

| | | | |
|---|---|---|---|
| *κρίνω* | aor. | *ἔκρῑνα* | (§ 96. 18) |
| *ἁμύνω* | " | *ἤμῡνα* | (ibid.) |
| *νέμω* | " | *ἔνειμα* | (ibid.) |
| *τίλλω* | " | *ἔτῑλα* | (§ 91. 6, 18) |
| *σφάλλω* | " | *ἔσφηλα* | (ibid.) |

Those liquid verbs, which have *αι* in the penult of the present, take *η* or *ᾱ* in that of the aorist. E. g. *φαίνω*, *ἔφηνα* · *καθαίρω*, *ἐκάθηρα* or *ἐκάθᾱρα*. (§ 96. 18.)

The aorist formed according to these rules (§ 104. 1, 2) is called the FIRST AORIST ACTIVE.

Note 5. *Αἴρω* and *ἅλλομαι* change *α* into *η* only in the indicative (in consequence of the augment). Thus, *ἦρα*, *ἄρω*, *ἄραιμι*, *ἄρον*, *ἆραι*, *ἄραις* · *ἅλλομαι*,

*ἠλάμην, ἄλωμαι, ἄλασθαι, ἀλάμενος.* See in the catalogue of Anomalous Verbs.

NOTE 6. A few *liquid verbs* take *σα* in the first aorist active. Such are *κείρω* (ΚΕΡΩ), *ἔκειρσα* · *κέλλω* (ΚΕΛΩ), *ἔκελσα* · *κύρω*, *ἔκυρσα* · *τείρω* (ΤΕΡΩ, *ἔτειρσα*. See also the Anomalous *ἀραρίσκω*, *εἴλλω*, *ὄρνυμι*.

§ **105.** Some verbs form their aorist active by dropping ω of the present, annexing *ον*, and prefixing the augment. E. g.

*τέμω* aor. *ἔτεμον*.

The aorist thus formed is called the SECOND AORIST ACTIVE.

The following list contains nearly all those verbs which have a second aorist active. For the changes of the root, see above (§ 96).

*ἄγω*, *ἤγαγον*.
*ἀκαχίζω* (*ΑΧΩ*), *ἤκαχον*.
*ἀλείξω* (*ΑΛΕΚΩ*), *ἤλαλκον*.
*ἀλιταίνω* (*ΑΛΙΤΩ*), *ἤλιτον*.
*ἀλφαίνω* (*ΑΛΦΩ*), *ἤλφον*.
*ἁμαρτάνω* (*ΑΜΑΡΤΩ*), *ἥμαρτον*.
*ἁμπλακίσκω* (*ΑΜΠΛΑΚΩ*), *ἥμπλακον* or *ἤπλακον*.
*ἀνδάνω* (*ΑΔΩ*), *ἔαδον* or *ἄδον*.
*ἀπαφίσκω* (*ΑΦΩ*), *ἤπαφον*.
*ἀραρίσκω* (*ΑΡΩ*), *ἤραρον*.
*ΑΤΡΩ*, *αὖρον*.
*βάλλω* (*ΒΑΛΩ*), *ἔβαλον*.
*βλαστάνω* (*ΒΑΣΤΩ*), *ἔβλαστον*.
*βλώσκω* (*ΜΟΛΩ*), *ἔμολον*.
*ΒΡΑΧΩ*, *ἔβραχον*.
*δάκνω* (*ΔΑΚΩ*), *ἔδακον*.
*ΔΑΩ*, *ἔδαον*.
*δαρθάνω* (*ΔΑΡΘΩ*), *ἔδαρθον*.
*δέρκομαι*, *ἔδρακον*.
*ΔΙΚΩ*, *ἔδικον*.
*ΔΡΑΜΩ*, *ἔδραμον*.
*ΕΙΔΩ* (*ΙΔΩ*), *εἶδον*.
*ΕΙΠΩ*, *εἶπον*.
*ΕΛΕΤΘΩ* (*ΕΛΤΘΩ*), *ἤλυθον*.
*ἙΛΩ*, *εἶλον*.
*ΕΝΕΓΚΩ*, *ἤνεγκον*.
*ἐνίπτω* (*ΕΝΙΠΩ*), *ἐνένιπον*.
*ἐνίσπω*, *ἔνισπον*.
*ἔπω*, *ἔσπον*.
*ἐρείκω* (*ΕΡΙΚΩ*), *ἤρικον*.
*ἐρείπω* (*ΕΡΙΠΩ*), *ἤριπον*.
*ἐρυγγάνω* (*ΕΡΤΓΩ*), *ἤρυγον*.
*ἐρύκω*, *ἐρύκακον*.
*εὑρίσκω* (*ΕΤΡΩ*), *εὗρον*.
*ἔχω*, *ἔσχον*.
*ΘΑΦΩ*, *ἔταφον*.
*θιγγάνω* (*ΘΙΓΩ*), *ἔθιγον*.
*θνήσκω* (*ΘΑΝΩ*), *ἔθανον*.
*θρώσκω* (*ΘΟΡΩ*), *ἔθορον*.
*ΚΑΔΩ*, *κέκαδον*.
*καίνω* (*ΚΑΝΩ*), *ἔκανον*.
*κάμνω* (*ΚΑΜΩ*), *ἔκαμον*.
*κεύθω* (*ΚΤΘΩ*), *ἔκυθον*.
*κιχάνω* (*ΚΙΧΩ*), *ἔκιχον*.
*κλάζω* (*ΚΛΑΓΩ*), *ἔκλαγον*.
*κράζω* (*ΚΡΑΓΩ*), *ἔκραγον*.
*κτείνω* (*ΚΤΕΝΩ*), *ἔκτανον*.
*κτυπέω* (*ΚΤΤΠΩ*), *ἔκτυπον*.
*λαγχάνω* (*ΛΑΧΩ*), *ἔλαχον*.
*λαμβάνω* (*ΛΑΒΩ*), *ἔλαβον*.
*λανθάνω* (*ΛΑΘΩ*), *ἔλαθον*.
*λάσκω* (*ΛΑΚΩ*), *ἔλακον*.
*λείπω* (*ΛΙΠΩ*), *ἔλιπον*.
*μανθάνω* (*ΜΑΘΩ*), *ἔμαθον*.
*μάρπτω* (*ΜΑΡΠΩ*), *μέμαρπον*.
*ΜΕΙΡΩ* (*ΜΕΡΩ*), *ἔμμορον*.
*μηκάομαι* (*ΜΑΚΩ*), *ἔμακον*.
*μῡκάομαι* (*ΜΤΚΩ*), *ἔμυκον*.
*ὀλισθαίνω* (*ΟΛΙΣΘΩ*), *ὤλισθον*.

ὀφείλω (*ΟΦΕΛΩ*), ὤφελον.
ὀφλισκάνω (*ΟΦΛΩ*), ὤφλον.
πάλλω (*ΠΑΛΩ*), ἔπαλον.
πάσχω (*ΠΑΘΩ*), ἔπαθον.
πείθω (*ΠΙΘΩ*), ἔπιθον.
πέρδω, ἔπαρδον.
πέρθω, ἔπραθον.
πίπτω (*ΠΕΤΩ*), ἔπεσον, ἔπετον.
πίνω (*ΠΙΩ*), ἔπιον.
πλήσσω (*ΠΛΑΓΩ*), ἔπληγον.
*ΠΟΡΩ*, ἔπορον.
πταίρω (*ΠΤΑΡΩ*), ἔπταρον.
στείχω (*ΣΤΙΧΩ*), ἔστιχον.
στυγέω (*ΣΤΤΓΩ*), ἔστυγον.
*ΤΑΓΩ*, ἔταγον.
τέμνω (τέμω), ἔτεμον, ἔταμον.
*ΤΕΤΜΩ*, ἔτετμον.
τίκτω (*ΤΕΚΩ*), ἔτεκον.
τιτύσκομαι (*ΤΤΚΩ*), ἔτυκον.
τμήγω (*ΤΜΑΓΩ*), ἔτμαγον.
τορέω (*ΤΟΡΩ*), ἔτορον.
τρέπω, ἔτραπον.
τρέφω, ἔτραφον.
τρώγω (*ΤΡΑΓΩ*), ἔτραγον.
τυγχάνω (*ΤΤΧΩ*), ἔτυχον.
*ΦΑΓΩ*, ἔφαγον.
*ΦΕΝΩ*, πέφνον, ἔπεφνον.
φεύγω (*ΦΤΓΩ*), ἔφυγον.
φράζω (*ΦΡΑΔΩ*), ἔφραδον.
χάζω (*ΧΑΔΩ*), κέκαδον.
χαίνω (*ΧΑΝΩ*), ἔχανον.
χανδάνω (*ΧΑΔΩ*), ἔχαδον.
*ΧΡΑΙΣΜΩ*, ἔχραισμον.

Note. Some of these verbs have also a first aorist active. See *ἀραρίσκω*, ΕΙΠΩ, ΕΝΕΓΚΩ, *κλάζω*, *κτείνω*, *μάρπτω*, *πάσχω*, *πείθω*, *πέρθω*, *πίπτω*, in the catalogue of Anomalous Verbs.

## PRESENT AND IMPERFECT PASSIVE.

§ **106.** 1. To form the present passive, drop *ω* of the present active, and annex *ομαι*. E. g.

*τύπτω* pres. pass. *τύπτομαι*.

2. To form the imperfect passive, drop *ομαι* of the present, annex *ομην*, and prefix its augment. E. g.

*τύπτω, τύπτομαι* imperf. pass. *ἐτυπτόμην*.

## PERFECT PASSIVE.

§ **107.** To form the perfect passive, drop *ω* of the present active, annex *μαι*, and prefix its augment. E. g.

| | | | |
|---|---|---|---|
| *παύω* | perf. pass. | *πέπαυμαι* | |
| *φιλέω* | " | *πεφίλημαι* | (§ 95) |
| *δηλόω* | " | *δεδήλωμαι* | (ibid.) |
| *λείπω* | " | *λέλειμμαι* | (§ 8. 1) |
| *πλέκω* | " | *πέπλεγμαι* | (§ 9. 1). |

So *τιμάω, τετίμημαι* (§ 95); *ἀνιάω, ἠνίᾱμαι* (ibid.); *τίω, τέτῑμαι* (ibid.); *δακρύω, δεδάκρῡμαι* (ibid.); *τρίβω, τέτριμμαι* (§ 8. 1); *γράφω, γέγραμμαι* (ibid.); *λέγω, λέλεγμαι · τεύχω, τέτευγμαι* (§ 9. 1); *ᾄδω, ᾆσμαι* (§ 10. 1); *πείθω, πέπεισμαι* (ibid.); *χωρίζω, κεχώρισμαι* (ibid.)

For the inflection of the perfect passive, see above (§ 91).

(1) The perfect passive of *liquid verbs* is always formed from the *simple present*. E. g. *ἀγγέλλω, ἤγγελμαι · φαίνω, πέφασμαι*. (§ 96. 6, 18: 12. 3.)

(2) When the vowel of the root is either *ε, α*, or *ο*, the perfect passive of *dissyllabic liquid verbs* takes *α*. E. g. *στέλλω, ἔσταλμαι · φθείρω, ἔφθαρμαι*. (§ 96. 6, 18, 19.)

NOTE 1. Some pure verbs, especially such as retain the short vowel in the penult (§ 95. N. 1, 2), insert *σ* before the terminations *μαι, ται, μεθον, μεθα*. E. g.

*τελέω, τετέλεσμαι τετέλεσται, τετελέσμεθον, τετελέσμεθα.*

NOTE 2. The *liquid verbs* mentioned above (§ 98. N. 1), and a few others, drop the *ν* in the perfect passive. E. g. *κλίνω, κέκλιμαι*.

NOTE 3. Some *liquid* verbs in *νω* change *ν* before *μ* into *σ*. E. g. *φαίνω, πέφασμαι* for *πέφαμμαι*.

NOTE 4. If the terminations *μαι, μεθον, μεθα*, be preceded by two consonants, the consonant immediately preceding them is dropped. E. g. *τέρπω, τέτερμαι, τετέρμεθον, τετέρμεθα*.

NOTE 5. In a few instances, the epic poets retain the lingual (*δ, θ*) unchanged before *μ*. E. g. ΚΑΔΩ, *κέκαδμαι · κορύσσω* (ΚΟΡΥΘΩ), *κεκόρυθμαι*.

NOTE 6. The following mute verbs change *ε* into *ᾰ* in the perfect passive: *στρέφω, ἔστραμμαι · τρέπω, τέτραμμαι · τρέφω* (ΘΡΕΦΩ), *τέθραμμαι*. (§ 96. 19.)

## PLUPERFECT PASSIVE.

§ **108.** To form the pluperfect passive, drop *μαι* of the perfect passive, annex *μην*, and prefix its augment. E. g.

*τύπτω, τέτυμμαι* plup. pass. *ἐτετύμμην*.

## FIRST AND SECOND AORIST PASSIVE.

§ **109.** To form the aorist passive, drop *ω* of the present active, annex *θην*, and prefix its augment. E. g.

| | | | |
|---|---|---|---|
| *παύω* | aor. pass. | *ἐπαύθην* | |
| *φιλέω* | " | *ἐφιλήθην* | (§ 95) |
| *δηλόω* | " | *ἐδηλώθην* | (ibid.) |
| *λείπω* | " | *ἐλείφθην* | (§ 7) |
| *πλέκω* | " | *ἐπλέχθην* | (ibid.). |

So *τιμάω*, *ἐτιμήθην* (§ 95); *ἀνιάω*, *ἠνιᾱθην* (ibid.); *φωράω*, *ἐφωρᾱθην* (ibid.); *τρίβω*, *ἐτρίφθην* (§ 7); *γράφω*, *ἐγράφθην*· *λέγω*, *ἐλέχθην* (ibid.); *τεύχω*, *ἐτεύχθην*· *ᾄδω*, *ᾔσθην* (§ 10. 3); *πείθω*, *ἐπείσθην* (ibid.); *χωρίζω*, *ἐχωρίσθην* (ibid.)

The aorist passive thus formed is called the FIRST AORIST PASSIVE.

(1) The first aorist passive of *liquid verbs* is always derived from the *simple present*. E. g. *ἀγγέλλω*, *ἠγγέλθην*· *φαίνω*, *ἐφάνθην*. (§ 96. 6, 18.)

(2) When the vowel of the root is either *ε*, *α*, or *ο*, the first aorist passive of *dissyllabic liquid verbs* takes *α*. E. g. *στέλλω*, *ἐστάλθην*· *φθείρω*, *ἐφθάρθην*. (§ 96. 6, 18, 19.)

NOTE 1. Some *pure verbs*, particularly such as retain the short vowel in the penult (§ 95. N. 1, 2), insert *σ* before *θην*. E. g.

*τελέω*, *ἐτελέσθην*.

NOTE 2. The *liquid verbs* mentioned above (§ 98. N. 1) often drop the *ν* in the first aorist passive. E. g. *κλίνω*, *ἐκλίθην*, commonly *ἐκλίθην*.

§ **110.** Some verbs form their aorist passive also by dropping *ω* of the present active, annexing *ην*, and prefixing the augment. E. g.

*λέγω* aor. pass. *ἐλέγην*.

The aorist passive thus formed is called the SECOND AORIST PASSIVE.

The following list contains nearly all those verbs which have a second aorist passive. For the changes of the root, see above (§ 96).

*ἄγνυμι* (*ΑΓΩ*), *ἐάγην* or *ἐᾱγην*. *ἀλλάσσω* (*ΑΛΑΓΩ*), *ἠλλάγην*.

ἁρπάζω (ΑΡΠΑΓΩ), ἥρπαγην.
βάπτω (ΒΑΦΩ), ἐβάφην.
βλάπτω (ΒΛΑΒΩ), ἐβλάβην.
βλέπω, ἐβλέπην.
βρέχω, ἐβράχην.
γράφω, ἐγράφην.
ΔΑΩ, ἐδάην.
δαμάω (ΔΑΜΩ), ἐδάμην.
δέρκομαι, ἐδράκην.
δέρω, ἐδάρην.
εἴλω (ΕΛΩ), ἐάλην.
ζεύγνυμι (ΖΥΓΩ), ἐζύγην.
θάπτω (ΘΑΦΩ), ἐτάφην.
θέρομαι, ἐθέρην.
θλίβω, ἐθλίβην.
θρύπτω (ΘΡΥΦΩ), ἐτρύφην.
κείρω (ΚΕΡΩ), ἐκάρην.
κλέπτω (ΚΛΕΠΩ), ἐκλάπην.
κλίνω, ἐκλίνην.
κόπτω (ΚΟΠΩ), ἐκόπην.
καίω or κᾶω, ἐκάην.
κρύπτω (ΚΡΥΒΩ), ἐκρύβην.
λέγω, ἐλέγην.
λέπω, ἐλέπην.
μαίνω (ΜΑΝΩ), ἐμάνην.
μίγνυμι (ΜΙΓΩ), ἐμίγην.
οἴγω, οἴγην.
ὀρύσσω (ΟΡΥΓΩ), ὤρυγην.
πάλλω (ΠΑΛΩ), ἐπάλην.
πείρω (ΠΕΡΩ), ἐπάρην.
πήγνυμι (ΠΑΓΩ), ἐπάγην.
πλέκω, ἐπλάκην.
πλήσσω (ΠΛΑΓΩ), ἐπλήγην, ἐπλάγην.
πνίγω, ἐπνίγην.
ῥέω (ΡΥΩ), ἐρρύην.
ῥήγνυμι (ΡΑΓΩ), ἐρράγην.
ῥίπτω (ΡΙΦΩ), ἐρρίφην.
σήπω (ΣΑΠΩ), ἐσάπην.
σκάπτω (ΣΚΑΦΩ), ἐσκάφην.
σπείρω (ΣΠΕΡΩ), ἐσπάρην.
στίβω, ἐστίβην.
στέλλω (ΣΤΕΛΩ), ἐστάλην.
στερέω (ΣΤΕΡΩ), ἐστέρην.
στρέφω, ἐστράφην.
σύρω, ἐσύρην.
σφάλλω (ΣΦΑΛΩ), ἐσφάλην.
σφάσσω (ΣΦΑΓΩ), ἐσφάγην.
τάσσω (ΤΑΓΩ), ἐτάγην.
τέμνω (τέμω), ἐτάμην.
τέρπω, ἐτάρπην.
τέρσομαι, ἐτέρσην.
τήκω (ΤΑΚΩ), ἐτάκην.
τμήγω (ΤΜΑΓΩ), ἐτμάγην.
τρέπω, ἐτράπην.
τρέφω and τράφω, ἐτράφην.
τρίβω, ἐτρίβην.
τύπτω (ΤΥΠΩ), ἐτύπην.
τύφω (ΘΥΦΩ), ἐτύφην.
φαίνω (ΦΑΝΩ), ἐφάνην.
φθείρω (ΦΘΕΡΩ), ἐφθάρην.
φλέγω, ἐφλέγην.
φράσσω (ΦΡΑΓΩ), ἐφράγην.
φρύγω, ἐφρύγην.
φύω, ἐφύην.
χαίρω (ΧΑΡΩ), ἐχάρην.
ψύχω (ΨΥΓΩ), ἐψύγην

## FIRST, SECOND, AND THIRD FUTURE PASSIVE.

§ **111.** 1. To form the first future passive, drop *θην* of the first aorist passive, annex *θησομαι*, and reject the augment. E. g.

*τύπτω, ἐτύφθην* 1 fut. pass. *τυφθήσομαι.*

2. To form the second future passive, drop *ην* of the second aorist passive, annex *ησομαι*, and reject the augment. E. g.

*τύπτω, ἐτύπην* 2 fut. pass. *τυπήσομαι.*

§ **112.** To form the third future passive, drop *αι* of the second person singular of the perfect passive, and annex *ομαι*. E. g.

*τύπτω, τέτυμμαι, τέτυψαι* 3 fut. *τετύψομαι.*

Note. *Liquid verbs*, and *verbs beginning with a vowel*, very seldom have a third future passive.

## PRESENT, IMPERFECT, PERFECT, AND PLU PERFECT, MIDDLE.

§ **113.** The present, imperfect, perfect, and pluperfect, middle, are the same as in the passive.

## FIRST AND SECOND FUTURE MIDDLE.

§ **114.** 1. To form the first future middle, drop *ω* of the first future active, and annex *ομαι*. E. g.

*τύπτω, τύψω* 1 fut. mid. *τύψομαι.*

Note 1. When the first future active ends in *ῶ* (§ 102. N. 1, 2, 3), the first future middle ends in *οῦμαι*. E. g.

*κομίζω, κομιῶ,* 1 fut. mid. *κομιοῦμαι,* inflected like *φιλοῦμαι.*
*καλέω, καλῶ,* 1 fut. mid. *καλοῦμαι.*

So in the Doric dialect, *τύπτω, τυψῶ,* 1 fut. mid. *τυψοῦμαι.* The Attics sometimes use the Doric first future middle.

2. To form the second future middle, drop *ω* of the second future active, and annex *ομαι*. E. g.

*στέλλω, στελέω στελῶ* 2 fut. mid. *στελέομαι,* contracted *στελοῦμαι.*

Note 2. In a few instances the second future middle is found in *mute* and *pure verbs*. See the Anomalous *ἵξομαι, μανθάνω, μάχομαι, πίνω, πίπτω, τίκτω.*

## FIRST AND SECOND AORIST MIDDLE.

§ **115.** 1. To form the first aorist middle, drop *α* of the first aorist active, and annex *αμην*. E. g.

*τύπτω, ἔτυψα* 1 aor. mid. *ἐτυψάμην.*

2. Some verbs form their aorist middle by dropping *ω* of the present active, annexing *ομην*, and prefixing the augment. E. g.

*ἙΑΛΩ* aor. mid. *εἱλόμην.*

The aorist middle thus formed is called the SECOND AORIST MIDDLE.

The following list contains nearly all those verbs which have a second aorist middle. For the changes of the root, see above (96).

*ἀγείρω (ΑΓΕΡΩ), ἠγερόμην.*
*ἄγω, ἠγαγόμην.*
*αἴρω (ΑΡΩ), ἠρόμην.*
*αἰσθάνομαι (ΑΙΣΘΩ), ἠσθόμην.*
*ἁλιταίνω (ΑΛΙΤΩ), ἡλιτόμην.*
*ἀκαχίζω (ΑΧΩ), ἠκαχόμην.*
*ἄλλομαι (ἍΑΛΩ), ἡλόμην.*
*βάλλω (ΒΑΛΩ), ἐβαλόμην.*
*γίγνομαι (ΓΕΝΩ), ἐγενόμην.*
*δαίω (ΔΑΩ), ἐδαόμην.*
*ἐγείρω (ΕΓΕΡΩ), ἠγρόμην.*
*ΕΙΔΩ, εἰδόμην.*
*ἙΑΛΩ, εἱλόμην.*
*ἔπω, ἐσπόμην.*
*ἔρομαι, ἠρόμην.*
*εὑρίσκω (ἙΤΡΩ), εὑρόμην.*
*ἔχω, ἐσχόμην.*
*ἱκνέομαι (ἵκω), ἱκόμην.*
*κέλομαι, ἐκεκλόμην.*
*λαμβάνω (ΛΑΒΩ), ἐλαβόμην.*
*λανθάνω (ΛΑΘΩ), ἐλαθόμην.*
*λάσκω (ΛΑΚΩ), λελακόμην.*
*λείπω (ΛΙΠΩ), ἐλιπόμην.*
*ὄλλυμι (ΟΛΩ), ὠλόμην.*
*ὄρνυμι (ΟΡΩ), ὠρόμην.*
*ὀσφραίνομαι (ΟΣΦΡΩ), ὠσφρόμην.*
*πείθω (ΠΙΘΩ), ἐπιθόμην.*
*πέτομαι, ἐπτόμην.*
*πλήσσω (ΠΛΑΓΩ), πεπληγόμην.*
*πυνθάνομαι (ΠΥΘΩ), ἐπυθόμην.*
*τέμνω (τέμω), ἐταμόμην.*
*τέρπω, ἐταρπόμην.*
*τίκτω (ΤΕΚΩ), ἐτεκόμην.*
*τρέπω, ἐτραπόμην.*

NOTE. Some of these verbs have also a first aorist middle. Such are *αἴρω, ἄλλομαι, τρέπω.*

## CONTRACT VERBS.

§ **116.** Pure verbs in *αω*, *εω*, and *οω*, are contracted by the Attics in the *present* and *imperfect*.

Note 1. *Dissyllabic verbs* in *εω* are contracted only when ε and ε come together. E. g. *πλέω, πλέεις πλεῖς, πλέει πλεῖ, πλέομεν, πλέετε πλεῖτε, πλέουσι.*

Remark. *Δίω, bind,* deviates from this analogy (§ 116. N. 1). E. g. *δίουσι δοῦσι, δίομαι δοῦμαι.*

Note 2. For the contraction of *διψάω, ζάω, κνάω, πτινάω, σμάω, χράω, ψάω,* see above (§ 23. N. 1).

Note 3. The movable *ν* (§ 15. 1) is very seldom appended to the contracted third person singular of the imperfect active.

Note 4. The Epic dialect sometimes changes the radical vowel *ε* into *ει*. E. g. *ὀκνείω* for *ὀκνέω*.

Note 5. The Epic contracts *έεαι* into *εῖαι*, and *έεο* into *εῖο*. E. g. *αἰδέεαι αἰδεῖαι, αἰδέεο αἰδεῖο,* from *αἰδέομαι*. Sometimes it drops the second ε. E. g. *μυθέαι* for *μυθέεαι* from *μυθέομαι*.

Note 6. The Epic protracts *ᾱ* or *ᾰ* (contracted) into *αα* or *ᾰᾰ*, and *ω* (contracted) into *οω* or *ωω* or *ωο*, and *ῳ* into *οῳ*. E. g.

*ἀγοράομαι, ἀγοράεσθε ἀγορᾶσθε,* Epic *ἀγοράασθε*
*πεδάω, πεδῶ,* Epic *πεδόω · πεδάεις πεδᾷς,* Epic *πεδάᾳς*
*ἠβάω, ἠβάουσα ἠβῶσα,* Epic *ἠβώωσα · ἠβάοντες ἠβῶντες,* Epic *ἠβώοντες*
*αἰτιάομαι, αἰτιάοιτο αἰτιῷτο,* Epic *αἰτιόῳτο.*

In the Epic dialect, verbs in *οω* sometimes follow the analogy of verbs in *αω*. E. g. *δηϊόω, δηϊόοντο δηϊοῦντο,* Epic *δηϊόωντο · δηϊόοιεν δηϊοῖεν,* Epic *δηϊόῳεν,* as if from *δηϊάω*.

Note 7. In some instances the Epic changes the radical vowel *α* into *ω*. E. g. *ζάω, ζώω*. (§ 96. 19.)

Note 8. The Ionic very often changes the radical vowel *α* into *ε*. E. g. *φοιτέω* for *φοιτάω*.

Note 9. The Ionic often changes *αο* into *εω*. E. g. *μηχανέωνται* for *μηχανάονται* from *μηχανάομαι*.

# ACTIVE VOICE.

## INDICATIVE MOOD

### Present.

| | *I honor* | *I love* | *I manifest* |
|---|---|---|---|
| *S.* | τῑμάω | φιλέω | δηλόω |
| | τιμῶ | φιλῶ | δηλῶ |
| | τιμάεις | φιλέεις | δηλόεις |
| | τιμᾷς | φιλεῖς | δηλοῖς |
| | τιμάει | φιλέει | δηλόει |
| | τιμᾷ | φιλεῖ | δηλοῖ |
| *D.* | τιμάομεν | φιλέομεν | δηλόομεν |
| | τιμῶμεν | φιλοῦμεν | δηλοῦμεν |
| | τιμάετον | φιλέετον | δηλόετον |
| | τιμᾶτον | φιλεῖτον | δηλοῦτον |
| | τιμάετον | φιλέετον | δηλόετον |
| | τιμᾶτον | φιλεῖτον | δηλοῦτον |
| *P.* | τιμάομεν | φιλέομεν | δηλόομεν |
| | τιμῶμεν | φιλοῦμεν | δηλοῦμεν |
| | τιμάετε | φιλέετε | δηλόετε |
| | τιμᾶτε | φιλεῖτε | δηλοῦτε |
| | τιμάουσι(ν) | φιλέουσι(ν) | δηλόουσι(ν) |
| | τιμῶσι(ν) | φιλοῦσι(ν) | δηλοῦσι(ν) |

### Imperfect.

| | | | |
|---|---|---|---|
| *S.* | ἐτίμαον | ἐφίλεον | ἐδήλοον |
| | ἐτίμων | ἐφίλουν | ἐδήλουν |
| | ἐτίμαες | ἐφίλεες | ἐδήλοες |
| | ἐτίμας | ἐφίλεις | ἐδήλους |
| | ἐτίμαε | ἐφίλεε | ἐδήλοε |
| | ἐτίμα | ἐφίλει | ἐδήλου |
| *D.* | ἐτιμάομεν | ἐφιλέομεν | ἐδηλόομεν |
| | ἐτιμῶμεν | ἐφιλοῦμεν | ἐδηλοῦμεν |
| | ἐτιμάετον | ἐφιλέετον | ἐδηλόετον |
| | ἐτιμᾶτον | ἐφιλεῖτον | ἐδηλοῦτον |
| | ἐτιμαέτην | ἐφιλεέτην | ἐδηλοέτην |
| | ἐτιμάτην | ἐφιλείτην | ἐδηλούτην |
| *P.* | ἐτιμάομεν | ἐφιλέομεν | ἐδηλόομεν |
| | ἐτιμῶμεν | ἐφιλοῦμεν | ἐδηλοῦμεν |
| | ἐτιμάετε | ἐφιλέετε | ἐδηλόετε |
| | ἐτιμᾶτε | ἐφιλεῖτε | ἐδηλοῦτε |
| | ἐτίμαον | ἐφίλεον | ἐδήλοον |
| | ἐτίμων | ἐφίλουν | ἐδήλουν |

## SUBJUNCTIVE MOOD.

| | | | | | |
|---|---|---|---|---|---|
| *S.* | τιμάω | *S.* | φιλέω | *S.* | δηλόω |
| | τιμῶ | | φιλῶ | | δηλῶ |
| | τιμάῃς | | φιλέῃς | | δηλόῃς |
| | τιμᾷς | | φιλῇς | | δηλοῖς |
| | τιμάῃ | | φιλέῃ | | δηλόῃ |
| | τιμᾷ | | φιλῇ | | δηλοῖ |
| *D.* | τιμάωμεν | *D.* | φιλέωμεν | *D.* | δηλόωμεν |
| | τιμῶμεν | | φιλῶμεν | | δηλῶμεν |
| | τιμάητον | | φιλέητον | | δηλόητον |
| | τιμᾶτον | | φιλῆτον | | δηλῶτον |
| | τιμάητον | | φιλέητον | | δηλόητον |
| | τιμᾶτον | | φιλῆτον | | δηλῶτον |
| *P.* | τιμάωμεν | *P.* | φιλέωμεν | *P.* | δηλόωμεν |
| | τιμῶμεν | | φιλῶμεν | | δηλῶμεν |
| | τιμάητε | | φιλέητε | | δηλόητε |
| | τιμᾶτε | | φιλῆτε | | δηλῶτε |
| | τιμάωσι(ν) | | φιλέωσι(ν) | | δηλόωσι(ν) |
| | τιμῶσι(ν) | | φιλῶσι(ν) | | δηλῶσι(ν) |

## OPTATIVE MOOD

| | | | | | |
|---|---|---|---|---|---|
| *S.* | τιμάοιμι | *S.* | φιλέοιμι | *S.* | δηλόοιμι |
| | τιμῷμι | | φιλοῖμι | | δηλοῖμι |
| | τιμάοις | | φιλέοις | | δηλόοις |
| | τιμῷς | | φιλοῖς | | δηλοῖς |
| | τιμάοι | | φιλέοι | | δηλόοι |
| | τιμῷ | | φιλοῖ | | δηλοῖ |
| *D.* | τιμάοιμεν | *D.* | φιλέοιμεν | *D.* | δηλόοιμεν |
| | τιμῷμεν | | φιλοῖμεν | | δηλοῖμεν |
| | τιμάοιτον | | φιλέοιτον | | δηλόοιτον |
| | τιμῷτον | | φιλοῖτον | | δηλοῖτον |
| | τιμαοίτην | | φιλεοίτην | | δηλοοίτην |
| | τιμῴτην | | φιλοίτην | | δηλοίτην |
| *P.* | τιμάοιμεν | *P.* | φιλέοιμεν | *P.* | δηλόοιμεν |
| | τιμῷμεν | | φιλοῖμεν | | δηλοῖμεν |
| | τιμάοιτε | | φιλέοιτε | | δηλόοιτε |
| | τιμῷτε | | φιλοῖτε | | δηλοῖτε |
| | τιμάοιεν | | φιλέοιεν | | δηλόοιεν |
| | τιμῷεν | | φιλοῖεν | | δηλοῖεν |

Or thus (§ 87. N. 2).

| | | |
|---|---|---|
| τιμῴην, ῴης, ῴη | φιλοίην, οίης, οίη | δηλοίην, οίης, οίη |
| ῴημεν, ῴητον, ῴήτην | οίημεν, οίητον, οιήτην | οίημεν, οίητον, οιήτην |
| ῴημεν, ῴητε, ῴησαν | οίημεν, οίητε, οίησαν | οίημεν, οίητε, οίησαν |

## IMPERATIVE MOOD.

| | | | | | |
|---|---|---|---|---|---|
| *S.* | *τίμαε* | *S.* | *φίλεε* | *S.* | *δήλοε* |
| | *τίμα* | | *φίλει* | | *δήλου* |
| | *τιμαέτω* | | *φιλεέτω* | | *δηλοέτω* |
| | *τιμάτω* | | *φιλείτω* | | *δηλούτω* |
| *D.* | *τιμάετον* | *D.* | *φιλέετον* | *D.* | *δηλόετον* |
| | *τιμᾶτον* | | *φιλεῖτον* | | *δηλοῦτον* |
| | *τιμαέτων* | | *φιλεέτων* | | *δηλοέτων* |
| | *τιμάτων* | | *φιλείτων* | | *δηλούτων* |
| *P.* | *τιμάετε* | *P.* | *φιλέετε* | *P.* | *δηλόετε* |
| | *τιμᾶτε* | | *φιλεῖτε* | | *δηλοῦτε* |
| | *τιμαέτωσαν* or | | *φιλεέτωσαν* or | | *δηλοέτωσαν* or |
| | *τιμαόντων* | | *φιλεόντων* | | *δηλοόντων* |
| | *τιμάτωσαν* or | | *φιλειτωσαν* or | | *δηλούτωσαν* or |
| | *τιμώντων* | | *φιλούντων* | | *δηλούντων* |

## INFINITIVE MOOD.

| | | |
|---|---|---|
| *τιμάειν* | *φιλέειν* | *δηλόειν* |
| *τιμᾶν* | *φιλεῖν* | *δηλοῦν* |

## PARTICIPLE.

| | | |
|---|---|---|
| *τιμάων, άουσα, άον* | *φιλέων, έουσα, έον* | *δηλόων, όουσα, όον* |
| *τιμῶν, ῶσα, ῶν* | *φιλῶν, οῦσα, οῦν* | *δηλῶν, οῦσα, οῦν* |
| G. *άοντος, ῶντος* | G. *έοντος, οῦντος* | G. *όοντος, οῦντος* |

# PASSIVE AND MIDDLE.

## INDICATIVE MOOD. — Present.

| | | | | | |
|---|---|---|---|---|---|
| *S.* | *τιμάομαι* | *S.* | *φιλέομαι* | *S.* | *δηλόομαι* |
| | *τιμῶμαι* | | *φιλοῦμαι* | | *δηλοῦμαι* |
| | *τιμάῃ* | | *φιλέῃ* or *-έει* | | *δηλόῃ* |
| | *τιμᾷ* | | *φιλῇ* or *-εῖ* | | *δηλοῖ* |
| | *τιμάεται* | | *φιλέεται* | | *δηλόεται* |
| | *τιμᾶται* | | *φιλεῖται* | | *δηλοῦται* |
| *D.* | *τιμαόμεθον* | *D.* | *φιλεόμεθον* | *D.* | *δηλοόμεθον* |
| | *τιμώμεθον* | | *φιλούμεθον* | | *δηλούμεθον* |
| | *τιμάεσθον* | | *φιλέεσθον* | | *δηλόεσθον* |
| | *τιμᾶσθον* | | *φιλεῖσθον* | | *δηλοῦσθον* |
| | *τιμάεσθον* | | *φιλέεσθον* | | *δηλόεσθον* |
| | *τιμᾶσθον* | | *φιλεῖσθον* | | *δηλοῦσθον* |
| *P.* | *τιμαόμεθα* | *P.* | *φιλεόμεθα* | *D.* | *δηλοόμεθα* |
| | *τιμώμεθα* | | *φιλούμεθα* | | *δηλούμεθα* |
| | *τιμάεσθε* | | *φιλέεσθε* | | *δηλόεσθε* |
| | *τιμᾶσθε* | | *φιλεῖσθε* | | *δηλοῦσθε* |
| | *τιμάονται* | | *φιλέονται* | | *δηλόονται* |
| | *τιμῶνται* | | *φιλοῦνται* | | *δηλοῦνται* |

### Imperfect.

| | | | |
|---|---|---|---|
| *S.* | ἐτιμαόμην<br>ἐτιμώμην<br>ἐτιμάου<br>ἐτιμῶ<br>ἐτιμάετο<br>ἐτιμᾶτο | ἐφιλεόμην<br>ἐφιλούμην<br>ἐφιλέου<br>ἐφιλοῦ<br>ἐφιλέετο<br>ἐφιλεῖτο | ἐδηλοόμην<br>ἐδηλούμην<br>ἐδηλόου<br>ἐδηλοῦ<br>ἐδηλόετο<br>ἐδηλοῦτο |
| *D.* | ἐτιμαόμεθον<br>ἐτιμώμεθον<br>ἐτιμάεσθον<br>ἐτιμᾶσθον<br>ἐτιμαέσθην<br>ἐτιμάσθην | ἐφιλεόμεθον<br>ἐφιλούμεθον<br>ἐφιλέεσθον<br>ἐφιλεῖσθον<br>ἐφιλεέσθην<br>ἐφιλείσθην | ἐδηλοόμεθον<br>ἐδηλούμεθον<br>ἐδηλόεσθον<br>ἐδηλοῦσθον<br>ἐδηλοέσθην<br>ἐδηλούσθην |
| *P.* | ἐτιμαόμεθα<br>ἐτιμώμεθα<br>ἐτιμάεσθε<br>ἐτιμᾶσθε<br>ἐτιμάοντο<br>ἐτιμῶντο | ἐφιλεόμεθα<br>ἐφιλούμεθα<br>ἐφιλέεσθε<br>ἐφιλεῖσθε<br>ἐφιλέοντο<br>ἐφιλοῦντο | ἐδηλοόμεθα<br>ἐδηλούμεθα<br>ἐδηλόεσθε<br>ἐδηλοῦσθε<br>ἐδηλόοντο<br>ἐδηλοῦντο |

## SUBJUNCTIVE MOOD.

| | | | |
|---|---|---|---|
| *S.* | τιμάωμαι<br>τιμῶμαι<br>τιμάῃ<br>τιμᾷ<br>τιμάηται<br>τιμᾶται | φιλέωμαι<br>φιλῶμαι<br>φιλέῃ<br>φιλῇ<br>φιλέηται<br>φιλῆται | δηλόωμαι<br>δηλῶμαι<br>δηλόῃ<br>δηλοῖ<br>δηλόηται<br>δηλῶται |
| *D.* | τιμαώμεθον<br>τιμώμεθον<br>τιμάησθον<br>τιμᾶσθον<br>τιμάησθον<br>τιμᾶσθον | φιλεώμεθον<br>φιλώμεθον<br>φιλέησθον<br>φιλῆσθον<br>φιλέησθον<br>φιλῆσθον | δηλοώμεθον<br>δηλώμεθον<br>δηλόησθον<br>δηλῶσθον<br>δηλόησθον<br>δηλῶσθον |
| *P.* | τιμαώμεθα<br>τιμώμεθα<br>τιμάησθε<br>τιμᾶσθε<br>τιμάωνται<br>τιμῶνται | φιλεώμεθα<br>φιλώμεθα<br>φιλέησθε<br>φιλῆσθε<br>φιλέωνται<br>φιλῶνται | δηλοώμεθα<br>δηλώμεθα<br>δηλόησθε<br>δηλῶσθε<br>δηλόωνται<br>δηλῶνται |

## OPTATIVE MOOD

| | | | |
|---|---|---|---|
| *S.* | *τιμαοίμην*<br>*τιμῴμην*<br>*τιμάοιο*<br>*τιμῷο*<br>*τιμάοιτο*<br>*τιμῷτο* | *φιλεοίμην*<br>*φιλοίμην*<br>*φιλέοιο*<br>*φιλοῖο*<br>*φιλέοιτο*<br>*φιλοῖτο* | *δηλοοίμην*<br>*δηλοίμην*<br>*δηλόοιο*<br>*δηλοῖο*<br>*δηλόοιτο*<br>*δηλοῖτο* |
| *D.* | *τιμαοίμεθον*<br>*τιμῴμεθον*<br>*τιμάοισθον*<br>*τιμῷσθον*<br>*τιμαοίσθην*<br>*τιμῴσθην* | *φιλεοίμεθον*<br>*φιλοίμεθον*<br>*φιλέοισθον*<br>*φιλοῖσθον*<br>*φιλεοίσθην*<br>*φιλοίσθην* | *δηλοοίμεθον*<br>*δηλοίμεθον*<br>*δηλόοισθον*<br>*δηλοῖσθον*<br>*δηλοοίσθην*<br>*δηλοίσθην* |
| *P.* | *τιμαοίμεθα*<br>*τιμῴμεθα*<br>*τιμάοισθε*<br>*τιμῷσθε*<br>*τιμάοιντο*<br>*τιμῷντο* | *φιλεοίμεθα*<br>*φιλοίμεθα*<br>*φιλέοισθε*<br>*φιλοῖσθε*<br>*φιλέοιντο*<br>*φιλοῖντο* | *δηλοοίμεθα*<br>*δηλοίμεθα*<br>*δηλόοισθε*<br>*δηλοῖσθε*<br>*δηλόοιντο*<br>*δηλοῖντο* |

## IMPERATIVE MOOD.

| | | | |
|---|---|---|---|
| *S.* | *τιμάου*<br>*τιμῶ*<br>*τιμαέσθω*<br>*τιμάσθω* | *φιλέου*<br>*φιλοῦ*<br>*φιλεέσθω*<br>*φιλείσθω* | *δηλόου*<br>*δηλοῦ*<br>*δηλοέσθω*<br>*δηλούσθω* |
| *D.* | *τιμάεσθον*<br>*τιμᾶσθον*<br>*τιμαέσθων*<br>*τιμάσθων* | *φιλέεσθον*<br>*φιλεῖσθον*<br>*φιλεέσθων*<br>*φιλείσθων* | *δηλόεσθον*<br>*δηλοῦσθον*<br>*δηλοέσθων*<br>*δηλούσθων* |
| *P.* | *τιμάεσθε*<br>*τιμᾶθε*<br>*τιμαέσθωσαν* or<br>*τιμαέσθων*<br>*τιμάσθωσαν* or<br>*τιμάσθων* | *φιλέεσθε*<br>*φιλεῖσθε*<br>*φιλεέσθωσαν* or<br>*φιλεέσθων*<br>*φιλείσθωσαν* or<br>*φιλείσθων* | *δηλόεσθε*<br>*δηλοῦσθε*<br>*δηλοέσθωσαν* or<br>*δηλοέσθων*<br>*δηλούσθωσαν* or<br>*δηλούσθων* |

## INFINITIVE MOOD.

| | | |
|---|---|---|
| *τιμάεσθαι*<br>*τιμᾶσθαι* | *φιλέεσθαι*<br>*φιλεῖσθαι* | *δηλόεσθαι*<br>*δηλοῦσθαι* |

## PARTICIPLE.

| | | |
|---|---|---|
| *τιμαόμενος, η, ον*<br>*τιμώμενος, η, ον* | *φιλεόμενος, η, ον*<br>*φιλούμενος, η, ον* | *δηλοόμενος, η, ον*<br>*δηλούμενος, η, ον* |

## VERBS IN *MI.*

§ **117.** 1. Some verbs in *αω, εω, οω, υω,* form their *present* and *imperfect,* and their *second aorist active* and *middle,* by dropping *ω,* and annexing the terminations *without* the connecting vowels. (§§ 84: 85.)

The *augment* of the past tenses of verbs in *μι* follows the general rules (§§ 78–80).

NOTE 1. All verbs in *μι* may be inflected like verbs in *ω*. E. g. *τιθέω, εις, ει,* for *τίθημι, ης, ησι,* imperf. *ἐτίθεον, εες, ει,* for *ἐτίθην, ης, η.*

2. The radical vowel (*α, ε, ο, υ*) is *lengthened* in the *singular* of the *present* and *imperfect* INDICATIVE ACTIVE. *A* and *ε* become *η,* and *ο* becomes *ω.*

The first and third persons singular of the present indicative active end in *μι, σι,* respectively. (§ 84. N. 1.) E. g.

*ἱστάω* gives *ἵστημι, ης, ησι · ἵστην, ης, η ·*
*τιθέω* " *τίθημι, ης, ησι · ἐτίθην, ης, η ·*
*διδόω* " *δίδωμι, ως, ωσι · ἐδίδων, ως, ω ·*
*δεικνύω* " *δείκνῡμι, ῡς, ῡσι · ἐδείκνῡν, ῡς, ῡ.*

NOTE 2. The termination *νσι* of the *third person plural* of the indicative active is often changed into *ᾶσι.* E. g. *τίθημι, τιθέᾶσι* for *τιθέῖσι,* that is, for *τιθένσι,* (§ 12. 5.)

3. The INDICATIVE PASSIVE and MIDDLE generally retains the *short* vowel of the root. E. g.

*ἱστάω, ἵστημι,* pass. *ἵσταμαι, ασαι, αται · ἱστάμην, ασο, ατο ·*
*τιθέω, τίθημι,* " *τίθεμαι, εσαι, εται · ἐτιθέμην, εσο, ετο ·*
*διδόω, δίδωμι,* " *δίδομαι, οσαι, οται · ἐδιδόμην, οσο, οτο ·*
*δεικνύω, δείκνυμι,* " *δείκνυμαι, νσαι, νται · ἐδεικνύμην, νσο, ντο.*

NOTE 3. The terminations *σαι, σο,* of the *second person singular,* often drop the *σ,* and are contracted with the radical vowel. E. g. *τίθημι, τίθεμαι, τίθεσαι, τίθεαι* contracted *τίθῃ.*

The old writers (as Homer, Hesiod, Herodotus) generally use the uncontracted second person singular.

4. The SUBJUNCTIVE of verbs in *ημι* and *ωμι* takes the connecting vowels and is contracted. In this case *αη* and *αῃ* are contracted into *η* and *ῃ* respectively. The subjunctive of verbs in *νμι* follows the analogy of *τύπτω.* E. g.

*ἱστάω, ἵστημι* subj. *ἱστάω, ᾷης, ᾷη* contracted *ἱστῶ, ᾖς, ᾖ*
*τιθέω, τίθημι* " *τιθέω, έῃς, έῃ* " *τιθῶ, ῇς, ῇ*
*διδόω, δίδωμι* " *διδόω, όῃς, όῃ* " *διδῶ, ῷς, ῷ*
*δεικνύω, δείκνυμι* " *δεικνύω, ύῃς, ύῃ.*

NOTE 4. In some instances the subjunctive of verbs in *υμι* rejects the connecting vowel. E. g. *διασκιδάνυμι, διασκιδάνῦσι* for *διασκιδαννύη*. Such forms may be easily mistaken for the corresponding ones of the indicative. (§ 86. N. 2.)

5. The OPTATIVE ACTIVE of verbs in *ημι* and *ωμι* annexes to the root of the verb the endings *ην, ης, η*, dual *ητον, ητην*, plural *ημεν, ητε, ησαν*, preceded by *ι*. E. g.

| | | |
|---|---|---|
| *ἱστάω, ἵστημι* | opt. act. | *ἱσταίην, αίης, αίη* |
| *τιθέω, τίθημι* | " | *τιθείην, είης, είη* |
| *διδόω, δίδωμι* | " | *διδοίην, οίης, οίη.* |

The optative active of verbs in *υμι* follows the analogy of *τύπτω*. E. g. *δεικνύω, δείκνυμι, δεικνύοιμι, ύοις, ύοι.*

NOTE 5. The *dual* and *plural* of the optative active often drop *η* · in which case *ησαν* becomes *εν*. See the paradigms.

NOTE 6. In a few instances, the diphthong *αι* in the optative active of verbs in *αμι* is changed into *φ*. E. g. *δίδωμι*, 2 aor. opt. *δῴην, δῴης*, for *δοίην, δοίης*.

6. The OPTATIVE PASSIVE and MIDDLE of verbs in *ημι* and *ωμι* annexes the terminations (§ 87), likewise preceded by an *ι*. E. g.

| | | |
|---|---|---|
| *ἱστάω, ἵστημι* | opt. pas. | *ἱσταίμην, αῖο, αῖτο* |
| *τιθέω, τίθημι* | " | *τιθείμην, εῖο, εῖτο* |
| *διδόω, δίδωμι* | " | *διδοίμην, οῖο, οῖτο* |

The optative passive and middle of verbs in *υμι* follows the analogy of *τύπτω*. E. g. *δεικνύω, δείκνυμι, δεικνυοίμην, ύοιο, ύοιτο.*

NOTE. 7. In some instances, the optative of verbs in *υμι* is formed after the analogy of verbs in *ημι* or *ωμι*. E. g. *δαινύω, δαίνυμι*, pres. mid. opt. 3d pers. sing. *δαίνῦτο* (more analogically *δαινῦῖτο*).

7. The IMPERATIVE annexes the terminations to the root. (§ 88. 1.) E. g.

| | | |
|---|---|---|
| *ἱστάω, ἵστημι* | imperat. | *ἵσταθι, άτω* · *ἵστασο, άσθω* · |
| *τιθέω, τίθημι* | " | *τίθετι* (§ 14. N. 4), *έτω* · *τίθεσο, έσθω* · |
| *διδόω, δίδωμι* | " | *δίδοθι, ότω* · *δίδοσο, όσθω* · |
| *δεικνύω, δείκνυμι* | " | *δείκνυθι, ύτω* · *δείκνυσο, ύσθω.* |

NOTE 8. The *second person singular* of the imperative *active* sometimes drops *θι*, and lengthens the radical vowel. E. g. *ἵστημι, ἵστη* for *ἵστᾰθι* · *δείκνυμι, δείκνῡ* for *δείκνυθι.*

NOTE 9. The termination *σο* of the *second person singular* of the imperative *passive* and *middle* often drops the *σ*, and is contracted with the radical vowel. E. g. *ἵστημι, ἵστασο, ἵσταο* contracted *ἵστω.*

8. The INFINITIVE ACTIVE annexes *ναι* to the root of the verb. E. g.

| | | |
|---|---|---|
| ἱστάω, ἵστημι | infin. act. | ἱστάναι |
| τιθέω, τίθημι | " | τιθέναι |
| διδόω, δίδωμι | " | διδόναι |
| δεικνύω, δείκνυμι | " | δεικνύναι. |

9. The INFINITIVE PASSIVE and MIDDLE annexes σθαι to the root. E. g.

| | | |
|---|---|---|
| ἱστάω, ἵστημι | inf. pas. & mid. | ἵστασθαι, στάσθαι |
| τιθέω, τίθημι | " | τίθεσθαι, θέσθαι |
| διδόω, δίδωμι | " | δίδοσθαι, δόσθαι |
| δεικνύω, δείκνυμι | " | δείκνυσθαι. |

10. The root of the PARTICIPLE ACTIVE is formed by annexing ντ to the root of the verb. E. g.

| | | |
|---|---|---|
| ἱστάω, ἵστημι | part. act. | ἱστάς, άντος, (§ 36. 2) |
| τιθέω, τίθημι | " | τιθείς, έντος, (ibid.) |
| διδόω, δίδωμι | " | διδούς, όντος, (ibid.) |
| δεικνύω, δείκνυμι | " | δεικνύς, ύντος, (ibid.) |

11. The PARTICIPLE PASSIVE and MIDDLE annexes μενος to the root of the verb. E. g.

| | | |
|---|---|---|
| ἱστάω, ἵστημι | part. pas. & mid. | ἱστάμενος, στάμενος |
| τιθέω, τίθημι | " | τιθέμενος, θέμενος |
| διδόω, δίδωμι | " | διδόμενος, δόμενος |
| δεικνύω, δείκνυμι | " | δεικνύμενος. |

12. The SECOND AORIST ACTIVE lengthens the radical vowel throughout the *indicative* and *imperative*, and in the *infinitive*. *A*, when it is not preceded by ρ, becomes η. E. g. βιβάω, βίβημι, 2 aor. ἔβην, ης, η, ητον, ήτην, ημεν, ητε, ησαν · imperat. βῆθι, ήτω, ῆτον, ήτων, ῆτε, ήτωσαν · infin. βῆναι.

NOTE 10. ΚΤΗΜΙ and ΟΥΤΗΜΙ retain the short vowel in the second aorist active. See the Anomalous κτίνω and οὐτάω. See also κλύω.

Δίδωμι and τίθημι lengthen the vowel only in the singular of the second aorist indicative, and in the second aorist infinitive. See the paradigms.

NOTE 11. The *second person singular* of the second aorist *imperative*, in a few instances, takes ς instead of θι. See the Anom. δίδωμι, ἴχω, ἵημι, τίθημι, φρέω.

NOTE 12. The imperatives βῆθι and στῆθι, from βίβημι and ἵστημι, in composition, often drop θι, and change η into α. E. g. κατάβα for κατάβηθι.

NOTE 13. The verbs τίθημι, ἵημι, and δίδωμι, lengthen ε and ο into ει and ου in the second aorist active infinitive · thus, θεῖναι, εἶναι, δοῦναι.

NOTE 14. ΚΤΙΜΙ, ΠΙΜΙ, ΦΘΙΜΙ, and ΠΛΩΜΙ, in some of the parts of the second aorist follow the analogy of verbs in ημι or ωμι. See the Anomalous ΚΤΙΩ, πίνω, φθίνω, and πλώω.

NOTE 15. In a few instances, the SECOND AORIST MIDDLE lengthens the radical vowel in the *indicative*, *imperative*, *infinitive*, and *participle*. See the Anomalous βάλλω, κιχάνω, ὀνίνημι, πίμπλημι.

NOTE 16. Those verbs in νμι, of which the present is used,

have no second aorist. On the other hand, when the second aorist is used, the present is obsolete. E. g. *δείκνυμι* has no second aorist; and *ἔφυν* comes from the obsolete *ΦΥΜΙ*.

In order, therefore, to complete the paradigm of verbs in *νμι*, the second aorist of *ΔΥΜΙ* is subjoined to *δείκνυμι*.

NOTE 17. DIALECTS. (1) In the INDICATIVE the Doric has *τι, ντι*, for *σι, νσι*. E. g. *τίθητι, τιθέντι*. (§ 84. N. 6.)

(2) In the *imperfect* and *second aorist* indicative, the Epic and Ionic dialects often use *σκον, σκόμην*, in which case the radical vowel always remains short. E. g. *τίθημι, τίθεσκον* for *ἐτίθην· ἵστημι, στάσκον* for *ἔστην*. (§ 85. N. 5.)

(3) The Epic often drops *σα* in the *third person plural* of the *imperfect* and *second aorist* active indicative, in which case the preceding long vowel is shortened. E. g. *ἵστημι, ἔστᾰν* for *ἔστησαν· τίθημι, ἔτιθεν* for *ἐτίθεσαν· ΔΥΜΙ, ἔδῦν* for *ἔδῦσαν*.

(4) The Ionic often uses *αται, ατο*, in the indicative passive and middle. E. g. *τίθημι, τιθέαται, ἐτιθέατο*. (§ 84. N. 6.)

(5) The Epic and Ionic often use the uncontracted SUBJUNCTIVE. E. g. *τίθημι, θέω* for *θῶ*.

(6) Sometimes the Epic, in the subjunctive, lengthens the radical vowel *ε* into *ει* or *η*. E. g. *τίθημι, θείω, θήῃς*, for *θέω, θέῃς*. (§ 116. N. 4.)

(7) It sometimes shortens the connecting vowels of the subjunctive. E. g. *τίθημι, θείομεν* for *θείωμεν*. (§ 86. N. 3.)

(8) In the *third person singular* of the subjunctive active, it sometimes uses *σι*. E. g. *δίδωμι, δῶσι* for *δῷ*. (§ 86. N. 2.)

(9) Verbs in *ωμι* sometimes change the radical *ο* into *ω* in the subjunctive. E. g. *δίδωμι, δώω, δώῃς*, for *δῶ, δῷς*.

(10) The epic poets sometimes lengthen the radical vowel in the INFINITIVE ACTIVE, and PARTICIPLE PASSIVE and MIDDLE. E. g. *τίθημι, τιθήμεναι, τιθήμενος· δίδωμι, διδοῦναι*.

NOTE 18. ACCENT. The rules stated above (§ 93) apply also to verbs in *μι*. We only observe here that,

(1) The accent of the regular *third person plural* of the *indicative active* deviates from the rule (§ 93. 1).

(2) The dissyllabic forms of the *present active indicative* of *εἰμί* and *φημί*, deviate from the rule (§ 93. 2). In composition, however, they follow the rule.

(3) The *infinitive active* takes the accent on the penult. E. g. *ἑστάναι*. Except the Epic infinitive in *μεναι*, as *τιθήμεναι*.

(4) The *participle active* takes the accent on the last syllable. E.g. *ἑστάς, τιθείς*.

(5) When the syllabic augment is omitted (§ 78. N. 3), long monosyllabic forms take the circumflex. E. g. *γνῶ* for *ἔγνω* from *γιγνώσκω*.

(6) For the accent of the *subjunctive* and *optative passive* of *ἵστημι* and *δίδωμι*, see the paradigms.

*Δίδωμι* sometimes throws the accent back on the antepenult in the *subjunctive* and *optative passive*, when the last syllable permits it (§ 20). *Ἵστημι* sometimes does the same in the *optative passive*.

Synopti-

ACTIVE

| | Indicative. | Subjunctive. | Optative. |
|---|---|---|---|
| Present. | ἵστημι | ἱστῶ | ἱσταίην |
| Imperfect. | ἵστην | | |
| Aorist 2. | ἔστην | στῶ | σταίην |
| Present. | τίθημι | τιθῶ | τιθείην |
| Imperfect. | ἐτίθην | | |
| Aorist 2. | ἔθην | θῶ | θείην |
| Present. | δίδωμι | διδῶ | διδοίην |
| Imperfect. | ἐδίδων | | |
| Aorist 2. | ἔδων | δῶ | δοίην |
| Present. | δείκνῡμι | δεικνύω | δεικνύοιμι |
| Imperfect. | ἐδείκνῡν | | |
| Aorist 2. | ἔδῡν | δύω | δῦην |

PASSIVE AND

| | | | |
|---|---|---|---|
| Present. | ἵσταμαι | ἱστῶμαι | ἱσταίμην |
| Imperfect. | ἱστάμην | | |
| 2 Aor. Mid. | ἐστάμην | στῶμαι | σταίμην |
| Present. | τίθεμαι | τιθῶμαι | τιθείμην |
| Imperfect. | ἐτιθέμην | | |
| 2 Aor. Mid. | ἐθέμην | θῶμαι | θείμην |
| Present. | δίδομαι | διδῶμαι | διδοίμην |
| Imperfect. | ἐδιδόμην | | |
| 2 Aor. Mid. | ἐδόμην | δῶμαι | δοίμην |
| Present. | δείκνυμαι | δεικνύωμαι | δεικνυοίμην |
| Imperfect. | ἐδεικνύμην | | |
| 2 Aor. Mid. | ἐδύμην | δύωμαι | δύμην |

cal Table.

VOICE.

| IMPERATIVE. | INFINITIVE. | PARTICIPLE. |
|---|---|---|
| ἵσταθι | ἱστάναι | ἱστάς |
| στῆθι | στῆναι | στάς |
| τίθετι | τιθέναι | τιθείς |
| θέτι | θεῖναι | θείς |
| δίδοθι | διδόναι | διδούς |
| δόθι | δοῦναι | δούς |
| δείκνυθι | δεικνύναι | δεικνύς |
| δῦθι | δῦναι | δύς |

MIDDLE.

| | | |
|---|---|---|
| ἵστασο | ἵστασθαι | ἱστάμενος |
| στάσο | στάσθαι | στάμενος |
| τίθεσο | τίθεσθαι | τιθέμενος |
| θέσο | θέσθαι | θέμενος |
| δίδοσο | δίδοσθαι | διδόμενος |
| δόσο | δόσθαι | δόμενος |
| δείκνυσο | δείκνυσθαι | δεικνύμενος |
| δύσο | δύσθαι | δύμενος |

# ACTIVE VOICE.

## INDICATIVE MOOD.

### Present.

| | *I place* | *I put* | *I give* | *I show* |
|---|---|---|---|---|
| *S.* | ἵστημι | τίθημι | δίδωμι | δείκνῡμι |
| | ἵστης | τίθης | δίδως | δείκνῡς |
| | ἵστησι(ν) | τίθησι(ν) | δίδωσι(ν) | δείκνῡσι(ν) |
| *D.* | ἵσταμεν | τίθεμεν | δίδομεν | δείκνυμεν |
| | ἵστατον | τίθετον | δίδοτον | δείκνυτον |
| | ἵστατον | τίθετον | δίδοτον | δείκνυτον |
| *P.* | ἵσταμεν | τίθεμεν | δίδομεν | δείκνυμεν |
| | ἵστατε | τίθετε | δίδοτε | δείκνυτε |
| | ἱστᾶσι(ν) | τιθεῖσι(ν) or τιθέᾱσι(ν) | διδοῦσι(ν) or διδόᾱσι(ν) | δεικνῦσι(ν) or δεικνύᾱσι(ν) |

### Imperfect.

| | | | | |
|---|---|---|---|---|
| *S.* | ἵστην | ἐτίθην | ἐδίδων | ἐδείκνῡν |
| | ἵστης | ἐτίθης | ἐδίδως | ἐδείκνῡς |
| | ἵστη | ἐτίθη | ἐδίδω | ἐδείκνῡ |
| *D.* | ἵσταμεν | ἐτίθεμεν | ἐδίδομεν | ἐδείκνυμεν |
| | ἵστατον | ἐτίθετον | ἐδίδοτον | ἐδείκνυτον |
| | ἱστάτην | ἐτιθέτην | ἐδιδότην | ἐδεικνύτην |
| *P.* | ἵσταμεν | ἐτίθεμεν | ἐδίδομεν | ἐδείκνυμεν |
| | ἵστατε | ἐτίθετε | ἐδίδοτε | ἐδείκνυτε |
| | ἵστασαν | ἐτίθεσαν | ἐδίδοσαν | ἐδείκνυσαν |

### Second Aorist.

| | | | | |
|---|---|---|---|---|
| *S.* | ἔστην | ἔθην | ἔδων | ἔδῡν |
| | ἔστης | ἔθης | ἔδως | ἔδῡς |
| | ἔστη | ἔθη | ἔδω | ἔδῡ |
| *D.* | ἔστημεν | ἔθεμεν | ἔδομεν | ἔδῦμεν |
| | ἔστητον | ἔθετον | ἔδοτον | ἔδῦτον |
| | ἐστήτην | ἐθέτην | ἐδότην | ἐδῦτην |
| *P.* | ἔστημεν | ἔθεμεν | ἔδομεν | ἔδῦμεν |
| | ἔστητε | ἔθετε | ἔδοτε | ἔδῦτε |
| | ἔστησαν | ἔθεσαν | ἔδοσαν | ἔδῡσαν |

(§ 117. N. 16.)

## SUBJUNCTIVE MOOD.

### Present.

| | | | | |
|---|---|---|---|---|
| *S.* | ἱστῶ | τιθῶ | διδῶ | δεικνύω |
| | ἱστῇς | τιθῇς | διδῷς | δεικνύῃς |
| | ἱστῇ | τιθῇ | διδῷ | δεικνύῃ |
| *D.* | ἱστῶμεν | τιθῶμεν | διδῶμεν | δεικνύωμεν |
| | ἱστῆτον | τιθῆτον | διδῶτον | δεικνύητον |
| | ἱστῆτον | τιθῆτον | διδῶτον | δεικνύητον |
| *P.* | ἱστῶμεν | τιθῶμεν | διδῶμεν | δεικνύωμεν |
| | ἱστῆτε | τιθῆτε | διδῶτε | δεικνύητε |
| | ἱστῶσι(ν) | τιθῶσι(ν) | διδῶσι(ν) | δεικνύωσι(ν) |

### Second Aorist.

| | | | |
|---|---|---|---|
| στῶ inflect. like the Pres. | θῶ inflected like the Pres. | δῶ inflected like the Pres. | δύω (§ 117. 4.) |

## OPTATIVE MOOD.

### Present.

| | | | | |
|---|---|---|---|---|
| *S.* | ἱσταίην | τιθείην | διδοίην | δεικνύοιμι |
| | ἱσταίης | τιθείης | διδοίης | δεικνύοις |
| | ἱσταίη | τιθείη | διδοίη | δεικνύοι |
| *D.* | ἱσταίημεν | τιθείημεν | διδοίημεν | δεικνύοιμεν |
| | ἱσταίητον | τιθείητον | διδοίητον | δεικνύοιτον |
| | ἱσταιήτην | τιθειήτην | διδοιήτην | δεικνυοίτην |
| *P.* | ἱσταίημεν | τιθείημεν | διδοίημεν | δεικνύοιμεν |
| | ἱσταίητε | τιθείητε | διδοίητε | δεικνύοιτε |
| | ἱσταίησαν | τιθείησαν | διδοίησαν | δεικνύοιεν |

### Or thus (§ 117. N. 5)

| | | | |
|---|---|---|---|
| *D.* | ἱσταῖτον | τιθεῖτον | διδοῖτον |
| | ἱσταίτην | τιθείτην | διδοίτην |
| *P.* | ἱσταῖμεν | τιθεῖμεν | διδοῖμεν |
| | ἱσταῖτε | τιθεῖτε | διδοῖτε |
| | ἱσταῖεν | τιθεῖεν | διδοῖεν |

### Second Aorist.

| | | | |
|---|---|---|---|
| σταίην inflect. like the Pres. | θείην inflect. like the Pres. | δοίην inflect. like the Pres. | δῦην (§ 117. N. 7.) |

## IMPERATIVE MOOD.

### Present.

| | | | | |
|---|---|---|---|---|
| *S.* | ἵσταθι | τίθετι | δίδοθι | δείκνυθι |
| | or ἵστη | | | or δείκνῡ |
| | ἱστάτω | τιθέτω | διδότω | δεικνύτω |
| *D.* | ἵστατον | τίθετον | δίδοτον | δείκνυτον |
| | ἱστάτων | τιθέτων | διδότων | δεικνύτων |
| *P.* | ἵστατε | τίθετε | δίδοτε | δείκνυτε |
| | ἱστάτωσαν | τιθέτωσαν | διδότωσαν | δεικνύτωσαν |
| | or ἱστάντων | or τιθέντων | or διδόντων | or δεικνύντων |

### Second Aorist.

| | | | | |
|---|---|---|---|---|
| *S.* | στῆθι | θέτι or θές | δόθι or δός | δῦθι |
| | στήτω | θέτω | δότω | δύτω |
| *D.* | στῆτον | θέτον | δότον | δῦτον |
| | στήτων | θέτων | δότων | δύτων |
| *P.* | στῆτε | θέτε | δότε | δῦτε |
| | στήτωσαν | θέτωσαν | δότωσαν | δύτωσαν |
| | or στάντων | or θέντων | or δόντων | or δύντων |

## INFINITIVE MOOD.

| | | | | |
|---|---|---|---|---|
| Pres. | ἱστάναι | τιθέναι | διδόναι | δεικνύναι |
| 2 Aor. | στῆναι | θεῖναι | δοῦναι | δῦναι |

## PARTICIPLE.

| | | | | |
|---|---|---|---|---|
| Pres. | ἱστάς | τιθείς | διδούς | δεικνύς |
| 2 Aor. | στάς | θείς | δούς | δύς |

# PASSIVE AND MIDDLE.

## INDICATIVE MOOD.

### Present.

| | | | | |
|---|---|---|---|---|
| *S.* | ἵσταμαι | τίθεμαι | δίδομαι | δείκνυμαι |
| | ἵστασαι | τίθεσαι | δίδοσαι | δείκνυσαι |
| | | or τίθῃ | | |
| | ἵσταται | τίθεται | δίδοται | δείκνυται |
| *D.* | ἱστάμεθον | τιθέμεθον | διδόμεθον | δεικνύμεθον |
| | ἵστασθον | τίθεσθον | δίδοσθον | δείκνυσθον |
| | ἵστασθον | τίθεσθον | δίδοσθον | δείκνυσθον |
| *P.* | ἱστάμεθα | τιθέμεθα | διδόμεθα | δεικνύμεθα |
| | ἵστασθε | τίθεσθε | δίδοσθε | δείκνυσθε |
| | ἵστανται | τίθενται | δίδονται | δείκνυνται |

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### Imperfect.

| | | | | |
|---|---|---|---|---|
| *S.* | ἱστάμην | ἐτιθέμην | ἐδιδόμην | ἐδεικνύμην |
| | ἵστασο | ἐτίθεσο | ἐδίδοσο | ἐδείκνυσο |
| | or ἵστω | or ἐτίθου | or ἐδίδου | |
| | ἵστατο | ἐτίθετο | ἐδίδοτο | ἐδείκνυτο |
| *D.* | ἱστάμεθον | ἐτιθέμεθον | ἐδιδόμεθον | ἐδεικνύμεθον |
| | ἵστασθον | ἐτίθεσθον | ἐδίδοσθον | ἐδείκνυσθον |
| | ἱστάσθην | ἐτιθέσθην | ἐδιδόσθην | ἐδεικνύσθην |
| *P.* | ἱστάμεθα | ἐτιθέμεθα | ἐδιδόμεθα | ἐδεικνύμεθα |
| | ἵστασθε | ἐτίθεσθε | ἐδίδοσθε | ἐδείκνυσθε |
| | ἵσταντο | ἐτίθεντο | ἐδίδοντο | ἐδείκνυντο |

### Second Aorist Middle.

| | | | |
|---|---|---|---|
| ἐστάμην inflected like the Imperf. | ἐθέμην inflected like the Imperf. | ἐδόμην inflected like the Imperf. | ἐδύμην inflected like ἐδεικνύμην |

## SUBJUNCTIVE MOOD.

### Present

| | | | | |
|---|---|---|---|---|
| *S.* | ἱστῶμαι | τιθῶμαι | διδῶμαι | δεικνύωμαι |
| | ἱστῇ | τιθῇ | διδῷ | δεικνύῃ |
| | ἵστηται | τιθῆται | διδῶται | δεικνύηται |
| *D.* | ἱστώμεθον | τιθώμεθον | διδώμεθον | δεικνυώμεθον |
| | ἱστῆσθον | τιθῆσθον | διδῶσθον | δεικνύησθον |
| | ἱστῆσθον | τιθῆσθον | διδῶσθον | δεικνύησθον |
| *P.* | ἱστώμεθα | τιθώμεθα | διδώμεθα | δεικνυώμεθα |
| | ἱστῆσθε | τιθῆσθε | διδῶσθε | δεικνύησθε |
| | ἱστῶνται | τιθῶνται | διδῶνται | δεικνύωνται |

### Second Aorist Middle.

| | | | |
|---|---|---|---|
| στῶμαι like the Present. | θῶμαι like the Present. | δῶμαι like the Present. | δύωμαι like δεικνύωμαι |

## OPTATIVE MOOD.

### Present.

| | | | | |
|---|---|---|---|---|
| *S.* | ἱσταίμην | τιθείμην | διδοίμην | δεικνυοίμην |
| | ἱσταῖο | τιθεῖο | διδοῖο | δεικνύοιο |
| | ἱσταῖτο | τιθεῖτο | διδοῖτο | δεικνύοιτο |
| *D.* | ἱσταίμεθον | τιθείμεθον | διδοίμεθον | δεικνυοίμεθον |
| | ἱσταῖσθον | τιθεῖσθον | διδοῖσθον | δεικνύοισθον |
| | ἱσταίσθην | τιθείσθην | διδοίσθην | δεικνυοίσθην |
| *P.* | ἱσταίμεθα | τιθείμεθα | διδοίμεθα | δεικνυοίμεθα |
| | ἱσταῖσθε | τιθεῖσθε | διδοῖσθε | δεικνύοισθε |
| | ἱσταῖντο | τιθεῖντο | διδοῖντο | δεικνύοιντο |

### Second Aorist Middle.

| | | | |
|---|---|---|---|
| σταίμην like the Present. | θείμην like the Present. | δοίμην like the Present. | δύμην (§ 117. N. 17.) |

## IMPERATIVE MOOD.

### Present.

| | | | | |
|---|---|---|---|---|
| *S.* | ἵστασο or ἵστω | τίθεσο or τίθου | δίδοσο or δίδου | δείκνυσο |
| | ἱστάσθω | τιθέσθω | διδόσθω | δεικνύσθω |
| *D.* | ἵστασθον | τίθεσθον | δίδοσθον | δείκνυσθον |
| | ἱστάσθων | τιθέσθων | διδόσθων | δεικνύσθων |
| *P.* | ἵστασθε | τίθεσθε | δίδοσθε | δείκνυσθε |
| | ἱστάσθωσαν or ἱστάσθων | τιθέσθωσαν or τιθέσθων | διδόσθωσαν or διδόσθων | δεικνύσθωσαν or δεικνύσθων |

### Second Aorist Middle.

| | | | |
|---|---|---|---|
| στάσο like the Present. | θέσο or θοῦ like the Present. | δόσο or δοῦ like the Present. | δύσο like δείκνυσο. |

## INFINITIVE MOOD.

| | | | | |
|---|---|---|---|---|
| Pres. | ἵστασθαι | τίθεσθαι | δίδοσθαι | δείκνυσθαι |
| 2 A.M. | στάσθαι | θέσθαι | δόσθαι | δύσθαι |

## PARTICIPLE.

| | | | | |
|---|---|---|---|---|
| Pres. | ἱστάμενος | τιθέμενος | διδόμενος | δεικνύμενος |
| 2 A.M. | στάμενος | θέμενος | δόμενος | δύμενος |

Remark. It is supposed that the *aorist* of verbs in μι originally ended in ον, ομην, (§§ 105 : 115. 2.) Hence its name *second aorist*.

# ANOMALOUS VERBS.

§ **118.** 1. Anomalous verbs are those which have, or are supposed to have, *more than one present* (§ 96).

2. All verbal forms, which *omit the connecting vowel* (§ 85. 1), are anomalous; except the perfect and aorist passive (§§ 91 : 92).

3. The following catalogue contains nearly all those verbs which are apt to perplex the learner.

Remark. In this Grammar, obsolete or imaginary Presents (§ 96) and Nominatives (§ 46), are always printed in *capitals*. They are so printed "in order that the eye may not become accustomed, by means of the common letters, to a multitude of unused and merely imaginary forms, and thus rendered less capable of detecting barbarisms at first sight."

*A.*

*ΑΑΩ, injure*, A. ἄασα contracted ἆσα, A. Pass. ἀάσθην, A. Mid. ἀασάμην. Pres. Mid. 3d pers. sing. ἄᾶται. (§ 109. N. 1.)

ἄγαμαι (*ΑΓΑΩ, ΑΓΗΜΙ*), *admire*, A. Pass. ἠγάσθην, F. Mid. ἀγάσομαι, A. Mid. (not Attic) ἠγασάμην. (§§ 117 : 95. N. 1 : 109. N. 1.)

The Present ἀγάομαι or ἀγαίομαι, *am angry at, envy*, is used by the epic poets. (§ 96. 18.)

ἀγείρω (*ΑΓΕΡΩ*), *collect*, ἀγερῶ, ἤγειρα, ἀγήγερκα, ἀγήγερμαι, ἠγέρθην, 2 A. Mid. ἠγερόμην (Epic), *Infin.* ἀγερέσθαι, *Part.* ἀγρόμενος for ἀγερόμενος. (§§ 96. 18 : 81. 1 : 26. 1.)

ἄγνῡμι (*ΑΓΩ*), *break*, F. ᾄξω, A. ἔαξα (rarely ἦξα), 2 Perf. ἔᾱγα, 2 A. Pass. ἐᾰ́γην or ἐᾰγ́ην. (§§ 96. 9 : 80. N. 2.)

Note. The simple ΑΓΩ was originally FΑΓΩ, whence καυάξαις (see κατάγνυμι), which originally was καFFάξαις. (§§ 1. N. 1, 3 : 10. N. 2.)

ἄγω, *lead*, ἄξω, ἦξα, Perf. ἦχα and ἀγήοχα, ἦγμαι, ἤχθην, 2 A. ἤγαγον, 2 A. Mid. ἠγαγόμην. (§§ 96. 19, N. 1 : 81. 1.) The Perfect ἀγήοχα is not Attic.

Note 1. Ἀγήοχα is formed as follows: ἄγω, ΑΓΑΓΩ, ΑΓΟΓΩ, ἤγοχα, ἀγήγοχα, ἀγήοχα. The omission of the second γ is accidental.

Note 2. In Homer we find Aor. *Imperat.* 2d pers. plur. ἄξετε for ἄξατε. (§ 88. N. 3.)

ἈΑΩ, see ἀνδάνω.

ἀείρω (*ΑΕΡΩ*), regular, = αἴρω. The epic poets have Pluperf. Mid. 3d pers. sing. ἄωρτο for ἤερτο. (§ 96. 19.)

ἀείξω, Epic, = αἴξω.

ἄημι (*ΑΕΩ*), *blow*, *Infin.* ἀῆναι, *Part.* ἀείς, Imperf. ἄην (in Homer). Pres. Pass. ἄημαι. (§ 117. N. 17.)

αἰνέω, *praise*, ἑσω and ήσω, εσα

and *ησα, ηκα, ημαι, έθην.* (§ 95. N. 2.)

*αἱρέω, take, choose, ήσω, ηκα, ημαι, έθην.* (§ 95. N. 2.) From *ἙΛΩ*, 2 A. *εἷλον*, 2 A. Mid. *εἱλόμην*, 2 F. *ἑλῶ* (rare).

In the Perfect, the Ionics prefix to this verb a sort of Attic reduplication with the smooth breathing, *ἀφαίρηκα, ἀφαίρημαι.* (§ 81.)

*αἴρω* (*ΑΡΩ*), *raise, ἀρῶ, ἦρα, ἦρκα, ἦρμαι, ἤρθην.* (§§ 96. 18: 104. N. 5.)

*αἰσθάνομαι* (*ΑΙΣΘΩ*), *perceive, feel,* Perf. Mid. *ἴσθημαι,* F. Mid. *αἰσθήσομαι,* 2. A. Mid. *ἐσθόμην.* (§ 96. 7, 10.)

*ἀκαχίζω* (*ΑΧΩ*), *trouble, afflict,* F. *ἀκαχήσω,* A. *ἠκάχησα,* 2 A. *ἤκαχον,* 2 A. Mid. *ἠκαχόμην.* Mid. *ἀκαχίζομαι, grieve, feel grief, am afflicted.* (§ 96. 10, N. 1.)

*ἀκαχμένος, η, ον, sharpened, pointed,* a defective Perf. Pass. *Part.* from *ΑΧΩ.* (§ 81. N.)

*ἀκούω* (*ΑΚΟΩ*), *hear, ἤκουσα, ἤκουκα* (not Attic), *ουσμαι, ούσθην, ούσομαι,* 2 Perf. *ἀκήκοα,* 2 Pluperf. *ἠκηκόειν.* (§§ 96. 18: 81: 107. N. 1: 109. N. 1.)

*ἀλάομαι, wander, rove,* Perf. Mid. *ἀλάλημαι* synonymous with the Present, *Infin. ἀλάλησθαι, Part. ἀλαλήμενος.* (§§ 81. N.: 93. N. 1.)

*ἀλδαίνω* (*ΑΛΔΩ*), *increase,* Imperf. (as if from *ἀλδάνω*) *ἤλδανον.* (§ 96. 7.)

*ἀλδήσκω* (*ΑΛΔΩ*), *grow, thrive, cause to grow,* F. *ἀλδήσω.* (§ 96. 10, 8.)

*ἀλέξω* (*ΑΛΕΚΩ*), *ward off,* F. *ἀλεξήσω,* A. Mid. *ἠλεξάμην,* 2. A. *ἤλαλκον.* (§§ 96. 15, 10, N. 1: 26. 1.)

NOTE. The Aor. *ἤλαλκον* is obtained in the following manner: ΑΛΕΚΩ, ΑΛΑΛΕΚΩ, *ἠλάλεκον, ἤλαλκον.*

*ἀλέομαι* or *ἀλεύομαι, avoid, escape,* A. Mid. *ἠλεάμην* or *ἠλευάμην.* (§§ 96. N. 12: 104. N. 1.)

*ἀλείς,* see *εἴλλω.*

*ἀλείφω* (*ΑΛΙΦΩ*), *anoint, είψω, ειψα,* Perf. *ἀλήλιφα, ἀλήλιμμαι.* (§§ 96. 18: 81.)

*ἍΛΙΣΚΩ* (*ΑΛΩ*), *capture,* Perf. *ἐάλωκα* and *ἥλωκα have been captured,* F. *ἁλώσομαι shall be captured.* From *ἍΛΩΜΙ,* 2 A. *ἐάλων* and *ἥλων was captured, ἁλῶ, ἁλοίην* and *ἁλῴην, ἁλῶναι, ἁλούς.* Pass. *ἁλίσκομαι, am captured.* (§§ 96. 8, 10: 80. N. 2.: 117. 12, N. 6.)

*ἁλιταίνω* (*ΑΛΙΤΩ*), *sin against, offend,* F. *ἁλιτήσω,* 2 A. *ἥλιτον,* 2 A. Mid. *ἠλιτόμην.* (§ 96. 7, 10.)

The Perf. Mid. *Part. ἁλιτήμενος* has the force of an adjective, *that has sinned against, that has offended.* (§ 93. N. 1.)

*ἅλλομαι* (*ἍΛΩ*), *leap, spring,* A. Mid. *ἡλάμην,* 2 F. Mid. *ἁλοῦμαι,* 2 A. Mid. *ἡλόμην.* (§§ 96. 6: 104. N. 5.)

NOTE. Forms without the connecting vowel, 2 A. Mid. 2d pers. sing. *ἅλσο,* 3d pers. sing. *ἅλτο, Part. ἅλμενος,* all with the smooth breathing, for *ἥλισο, ἥλιτο, ἁλόμενος.* (§ 92. N. 4.)

*ἁλόω* (*ἍΛΩ*), used only in the compound *ἀναλόω,* which

see. See also ἁλίσκω. (§ 96. 10.)

ἁλύσκω (*ΑΛΥΚΩ*), *shun, avoid*, F. ἀλύξω, A. ἤλυξα. (§ 96. 14.)

ἀλφαίνω or ἀλφάνω (*ΑΛΦΩ*), *procure, bring, find*, 2 A. ἤλφον. (§ 96. 7.)

ἅλλομαι, see ἁλίσκομαι, ἅλω, ἅλλομαι.

ἁμαρτάνω (*ΑΜΑΡΤΩ*), *err, sin, miss*, Perf. ἡμάρτηκα, Perf. Pass. ἡμάρτημαι, A. Pass. ἡμαρτήθην, F. Mid. ἁμαρτήσομαι, 2 A. ἥμαρτον. (§ 96. 7, 10.)

For ἥμαρτον Homer has also ἤμβροτον, with the smooth breathing.

Note. The Homeric ἤμβροτον is formed as follows: ΑΜΑΡΤΩ, ΑΜΟΡΤΩ, ἤμορτον, ἤμροτον, ἤμβροτον. (§§ 96. 19: 26. 2, N.)

ἀμβλίσκω and ἀμβλόω, *miscarry*, ἀμβλώσω, ἤμβλωσα, ἤμβλωκα, ἤμβλωμαι, ἠμβλώθην. (§ 96. 8.) The Present ἀμβλόω occurs only in compounds.

ἀμπέχω (ἀμφί, ἔχω), *wrap around, clothe*, Imperf. ἀμπεῖχον, F. ἀμφέξω, F. Mid. ἀμφέξομαι, 2 A. ἤμπισχον, 2 A. Mid. ἠμπισχόμην. Mid. ἀμπέχομαι, *wear, put on*. (§§ 14. 3: 82. N. 1.)

ἀμπισχνέομαι (ἀμφί, ἰσχνέομαι), = ἀμπέχομαι.

ἀμπλακίσκω and ἀμβλακίσκω (*ΑΜΠΛΑΚΩ*), *miss, err*, F. ἀμπλακήσω, 2 A. ἤμπλακον, *Infin.* ἀμπλακεῖν and sometimes ἅπλακεῖν, without the μ. (§ 96. 8, 10.)

ἀμφιέννυμι (ἀμφί, ἕννυμι), *clothe*, F. ἀμφιέσω or ἀμφιῶ, A. ἠμφίεσα, Perf. Mid. ἠμφίεσμαι, A. Mid. ἠμφιεσάμην. Mid. ἀμφιέννυμαι, *put on, dress myself*. (§§ 102. N. 2: 82. N. 1.)

ἀνᾱλίσκω sometimes ἀναλόω (ἀνά, ἁλίσκω, ἁλόω), *expend, consume*, Imperf. ἀνήλισκον or ἀνάλουν, F. ἀναλώσω, A. ἀνάλωσα or ἀνήλωσα, Perf. ἀνάλωκα or ἀνήλωκα. In double composition, A. ἠνάλωσα, as κατηνάλωσα. (§§ 80. N. 4: 82. N. 1.)

ἀνδάνω (*ΑΔΩ*), *please, delight*, Imperf. ἤνδανον or ἔἀνδανον or ἐήνδανον, F. ἁδήσω, 2 A. ἔαδον or ἄδον, 2 Perf. ἔᾱδα. (§§ 96. 7, 10: 80. N. 2, 3, 5.)

For ἔαδον Homer has also εὕαδον, with the smooth breathing.

The Doric has 2 Perf. ἴαδα, with the smooth breathing.

Note. The simple ΑΔΩ was originally ΓΑΔΩ, from which came 2 A. ἐϜϜαδον (like ἄμορον from ΜΕΙΡΩ), which finally was changed into εὕαδον. (§ 1. N. 1, 3.)

*ΑΝΕΘΩ, spring forth*, 2 Perf. ἀνήνοθα synonymous with the Present. (§§ 96. 19: 81.)

ἀνέχω (ἀνά, ἔχω), *hold up*, F. Mid. ἀνέξομαι, 2 A. ἀνέσχον, 2 A. Mid. ἠνεσχόμην. Mid. ἀνέχομαι, *endure*, Imperf. ἠνεχόμην. (§ 82. N. 3.)

ἀνοίγω (ἀνά, οἴγω), *open*, Imperf. ἀνέῳγον, F. ἀνοίξω, A. ἀνέῳξα (later ἤνοιξα), Perf. ἀνέῳχα, Perf. Pass. ἀνέῳγμαι, A. Pass. ἀνεῴχθην, 2 Perf. ἀνέῳγα *stand open*, 2 A. Pass. (later) ἠνοίγην. (§ 82. N. 1.)

ἀνωγέω, Imperf. ἀνώγεον, = following.

ἀνώγω, *command, order*, ξω, ξα, 2 Perf. ἄνωγα synonymous with the Present.

NOTE. Forms without the connecting vowel, 2 Perf. 1st pers. plur. ἄνωγμεν, *Imperat.* ἄνωχθι, ἀνώχθω, ἄνωχθε, for ἄνωγε, ἴτω, ἴτε. (§§ 91. N. 6: 88. N. 1.)

The last two forms take the Passive terminations σθω, σθε, ἀνώγεσθω, ἄνωγ-σθε. (§§ 11: 7.)

ἀπαυράω (ἀπό, αὐράω), *take away*, A. *Part.* ἀπούρας, A. Mid. *Part.* ἀπουράμενος.

ἀπαφίσκω (*ΑΦΩ*), *deceive*, F. ἀπαφήσω, 2 A. ἤπαφον. (§ 96. 8, 10, N. 1.)

ἀπολαύω (ἀπό, λαύω), *enjoy*, Imperf. ἀπέλαυον or ἀπήλαυον, F. ἀπολαύσω, A. ἀπέλαυσα or ἀπήλαυσα, F. Mid. ἀπολαύσομαι.

ἀπούρας, see ἀπαυράω.

ἀράομαι, *invoke, curse*, ἀσομαι, ασάμην, regular. From *ΑΡΗΜΙ* comes Epic *Infin.* ἀρήμεναι. (§ 117. N. 17.)

ἀραρίσκω (*ΑΡΩ*), *fit, adapt, join*, F. ἄρσω, A. ἦρσα, Perf. Pass. ἀρήρεμαι, 2 A. ἤρᾰρον, 2 Perf. ἄρᾱρα (Ionic ἄρηρα), *Part.* fem. ἀρᾰρυῖα (§§ 96. 8, 10, N. 1: 81. N.: 103. N. 1: 104. N. 6.)

NOTE. The syncopated 2 A. Mid. *Part.* ἄρμενος has the force of an adjective, *suitable, adapted.* (§ 92. N. 4.)

ἀρέσκω (*ΑΡΩ*), *please, gratify*, F. ἀρέσω, Perf. Pass. ἤρεσμαι. (§§ 96. 10, 8: 95. N. 1: 107. N. 1.)

ἄρνυμαι (*ΑΡΩ*), *procure, acquire, earn, save*, Imperf. ἠρνύμην. (§ 96. 9.)

ἀρόω, *plough, till*, όσω, οσα, ἀρήροκα, ἀρήρομαι, ὀθην. From *ΑΡΩΜΙ, Infin.* Act. (Epic) ἀρόμεναι. (§§ 81: 95. N. 1.)

ἁρπάζω, *seize, snatch*, άσω or άξω, ασα or αξα, ακα, ασμαι or αγμαι, άσθην or άχθην, 2 A. Pass. ἡρπάγην. (§ 96. N. 6.)

*ΑΡΩ*, see αἴρω, ἀραρίσκω, ἀρέσκω, ἄρνυμαι.

αὔξω or -αὐξάνω (*ΑΥΓΩ*), *increase*, F. αὐξήσω, A. ηὔξησα, Perf. Pass. ηὔξημαι, A. Pass. ηὐξήθην. (§ 96. 15, 7, 10.)

αὐράω, αὐρέω, αὐρίσκομαι, (*ΑΥΡΩ,*) used in the compounds ἀπαυράω, ἐπαυρέω, ἐπαυρίσκομαι, which see. (§ 96. 8, 10.)

*ΑΥΡΩ*, see the preceding.

ἀφέωνται, see ἀφίημι.

ἀφίημι (ἀπό, ἵημι), *let go*, Imperf. ἀφίεον or ἠφίεον sometimes ἠφίην, F. ἀφήσω, A. ἀφῆκα, Perf. ἀφεῖκα, Perf. Pass. ἀφεῖμαι, A. Pass. ἀφέθην or ἀφείθην, 2 A. ἀφῆν, 2 A. Mid. ἀφέμην or ἀφείμην. (§ 82. N. 1.)

NOTE. The form ἀφίωνται, in the New Testament, stands for Perf. Pass. 3d pers. plur. ἀφεῖνται. (See ἵημι.)

ἀφύσσω, *draw forth* (*liquids*), F. ἀφύξω, A. ἤφυσα. (§ 96. N. 4.)

*ΑΦΩ*, see ἀπαφίσκω.

ἀχέω (*ΑΧΩ*), *Part.* ἀχέων, ουσα, *afflicted, grieved*, Perf. Pass. ἀκήχεμαι or ἀκάχημαι, *am af-*

*flicted, grieve, Infin.* ἀκάχησθαι, *Part.* ἀκαχήμενος or ἀκηχέμενος. (§§ 96. 10 : 95. N. 2 : 81. N. : 93. N. 1.)

ἄχθομαι (*ΑΧΘΩ*), *am offended, pained, feel indignant*, A. Pass. ἠχθέσθην, F. Mid. ἀχθέσομαι. (§§ 96. 10 : 95. N. 1 : 109. N. 1.)

ἄχνυμαι or ἄχομαι (*ΑΧΩ*), = ἀκαχίζομαι, which see. (§ 96. 9.)

*ΑΧΩ*, see ἀκαχίζω, ἀχέω, ἄχνυμαι.

ἄω, *blow*, Imperf. ἄον. (§ 80. N. 5.)

ἄω, *sleep*, Aor. ἄεσα or ἆσα. (§ 96. 10.)

ἄω, *satiate, Infin.* ἄμεναι (Epic) for ἄειν, ἄσω, ἆσα. Pass. ἄομαι, 3d pers. sing. ἄται Epic ἄᾶται. (§ 116. N. 6.)

ἄωρτο, see ἀείρω.

*B.*

βαίνω and βάσκω (*ΒΑΩ*), *go, walk*, F. βήσω *shall cause to go*, Perf. βέβηκα, Perf. Pass. βέβαμαι (only in composition), A. Pass. ἐβάθην (only in composition), F. Mid. βήσομαι, A. Mid. (Epic) ἐβησάμην and ἐβησόμην, 2 Perf. βέβαα, *Subj.* βεβῶ, *Infin.* βεβάναι, *Part.* βεβώς. From βίβημι, 2 A. ἔβην, βῶ, βαίην, βῆθι (in composition often βᾶ), βῆναι, βάς. (§§ 96. 5, 18, 8 : 95. N. 2 : 85. N. 2 : 91. N. 7.)

NOTE. The Homeric βίομαι or βιόομαι, *I shall live*, is a 2 A. Mid. *Subj.* for βῶμαι. (§§ 116. N. 8, 4 : 117. N. 17 : 215. N. 7.)

βάλλω (*ΒΑΛΩ*), *throw, cast*, F. βαλῶ sometimes βαλλήσω, Perf. βέβληκα, Perf. Pass. βέβλημαι, A. Pass. ἐβλήθην, F. Mid. βλήσομαι (Epic), 2 A. ἔβαλον, 2 A. Mid. ἐβαλόμην. (§ 96. 6, 10, 17.)

From *ΒΑΕΩ, ΒΑΗΜΙ*, 2 A. ἔβλην, 2 A. Mid. ἐβλήμην, *Subj.* 3d pers. sing. βλήεται for βλῆται, *Opt.* βλείμην, *Infin.* βλῆσθαι, *Part.* βλήμενος, all Epic. (§§ 117. N. 15, 17 : 96. 19.)

βάσκω, see βαίνω.

βαστάζω, *carry*, ἄσω, ασα, αγμαι, άχθην. (§ 96. N. 6.)

*ΒΑΩ*, see βαίνω.

βέομαι or βείομαι, see βαίνω.

βιβάω or βίβημι (*ΒΑΩ*), = βαίνω, which see. (§ 96. 1.)

βιβρώσκω (*ΒΟΡΩ*), *eat*, F. βρώσω, Perf. βέβρωκα, Perf. Pass. βέβρωμαι, A. Pass. ἐβρώθην, 3 F. βεβρώσομαι, 2 Perf. *Part.* βεβρώς. From *ΒΡΩΜΙ*, 2 A. ἔβρων. (§§ 96. 17, 1, 8 : 117. 12.)

βιόω, *live*, ωσα, ωκα, ωμαι, ώσομαι. From *ΒΙΩΜΙ*, 2 A. ἐβίων, βιῶ, βιοίην and βιώην, βιῶναι, βιούς. (§ 117. 12, N. 6.)

βιώσκομαι (βιόω), *revive*, borrows the other tenses, except Imperf, from the preceding.

βλαστάνω (*ΒΛΑΣΤΩ*), *bud, sprout*, F. βλαστήσω, A. ἐβλάστηκα, 2 A. ἔβλαστον. (§§ 96. 7, 10 : 76. N. 2.)

*ΒΛΑΩ* or *ΒΛΕΩ*, see βάλλω.

βλώσκω (*ΜΟΛΩ*), *come, go*,

Perf. *μέμβλωκα*, 2 Aor. *ἔμολον*, 2 F. Mid. *μολοῦμαι*. (§§ 96. 17, 8 : 26. N.)

NOTE. The Present *βλώσκω* is formed as follows: ΜΟΛΩ, ΜΑΟΩ, ΜΒΛΟΩ, *μβλώσκω*, *βλώσκω*. The *μ* is dropped because the combination *μβλ* cannot begin a Greek word. (§ 16. N. 1.)

*βοάω*, *cry out*, *ήσω*, *ησα*, *ηκα*, *ημαι*, *ήθην*, *ήσομαι*, regular. From the simple *ΒΟΩ* come the Ionic forms *ἔβωσα*, *ἐβώσθην*, *βώσομαι*. (§ 109. N. 1.)

*ΒΟΛΕΩ* (*ΒΑΛΩ*), Perf. Pass. *βεβόλημαι*, = *βάλλω*. (§ 96. 19, 10.)

*ΒΟΛΩ*, see *βούλομαι*.

*ΒΟΡΩ*, see *βιβρώσκω*.

*βόσκω* (*ΒΟΩ*), *feed*, *pasture*, F. *βοσκήσω*, A. *ἐβόσκησα*. (§ 96. 8, 10.)

*βούλομαι* (*ΒΟΛΩ*), *will*, Imperf. *ἐβουλόμην* or *ἠβουλόμην*, Perf. Pass. *βεβούλημαι*, A. Pass. *ἐβουλήθην* or *ἠβουλήθην*, F. Mid. *βουλήσομαι*, 2 Perf. *βέβουλα* comp. in Homer *προβέβουλα*. (§§ 96. 18, 10 : 78. N. 1.) From the simple Present come Pres. Pass. *βόλομαι*, 2d pers. plur. *βόλεσθε*.

*ΒΟΩ*, see *βοάω*, *βόσκω*.

*ΒΡΑΧΩ*, *crash*, *rattle*, 2 A *ἔβραχον*.

*ΒΡΟΩ*, see *βιβρώσκω*.

*βρῡχάομαι* (*ΒΡΥΧΩ*), *roar*, *ήσομαι*, *ησάμην*, Perf. *βέβρῡχα* synonymous with the Present. (96. 10.)

Γ.

*γαμέω* (*ΓΑΜΩ*), *marry*, F. *γαμῶ*, A. *ἔγημα*, (later *ἐγάμησα*), Perf. *γεγάμηκα*, Perf. Pass. *γεγάμημαι*, A. Pass. *ἐγαμήθην*, *Part.* fem. also *γαμεθεῖσα*, F. Mid. *γαμέσσομαι* (in Homer). (§§ 96. 10 · 95. N. 2 : 102. N. 5.)

*ΓΑΩ*, see *ΓΙΓΝΩ*.

*γεγώνω* and *γεγωνέω* (*ΓΩΝΩ*), *call aloud*, 2 Perf. *γέγωνα* synonymous with the Pres.

*γείνομαι* (*ΓΕΝΩ*), *beget*, *bring forth*, *am born*, A. Mid. *ἐγεινάμην begat*, *brought forth*. (§ 96. 18.)

*γέντο*, see *γίγνομαι*, *ΕΑΩ*.

*ΓΕΝΩ*, see *γίγνομαι*.

*γηθέω* (*ΓΗΘΩ*), *rejoice*, *ήσω*, *ησα*, 2 Perf. *γέγηθα* synonymous with the Present. (§ 96. 10.)

*γηράσκω* and *γηράω*, *grow old*, *άσω*, *ασα*, *ακα*, *άσομαι*. From *ΓΗΡΗΜΙ*, 2 A. *ἐγήρᾱν*, *γηρᾶναι*, *γηράς*. (§ 117. 12.)

*ΓΙΓΝΩ* (*ΓΕΝΩ*, *ΓΑΩ*), *produce*, *cause to exist*, Perf. Mid. *γεγένημαι*, Pass. *ἐγενήθην*, F. Mid. *γενήσομαι*, 2 Perf. *γέγονα* (poetic also *γέγαα*), 2 A. Mid. *ἐγενόμην*. Mid. *γίγνομαι* or *γίνομαι*, *produce myself*, *make myself*, *become*. (§§ 96. 1, 5, 10, 19 : 26. 1.)

The 2 Perf. *γέγαα* is inflected, as far as it goes, like *βέβαα* (§ 91. N. 7.)

NOTE. For 2 A. Mid. 3d pers. sing. *ἰγίνιτο*, we find *ἴγιντο* or *γίντο*. (§ 92. N. 4.)

*γιγνώσκω* (*ΓΝΟΩ*), later *γινώσκω*, *know*, A. *ἔγνωσα* (chiefly in composition), Perf. *ἔγνωκα*, Perf. Pass. *ἔγνωσμαι*, A. Pass. *ἐγνώσθην*, F. Mid. *γνώσομαι*. From *ΓΝΩΜΙ*, 2 A. *ἔγνων*,

*γνῶ, γνοίην, γνῶθι, γνῶναι, γνούς.* (§§ 96. 1, 8: 76. N. 2: 107. N. 1: 109. N. 1: 117. 12.)

*γοάω* (*ΓΟΩ*), *bewail*, regular. Imperf. also *ἔγοον*. From *ΓΟΗΜΙ, Infin.* Epic *γοήμεναι*. (§§ 96. 10: 117. N. 17.)

*ΓΩΝΩ*, see *γεγώνω*.

*Δ.*

*δαινύω* or *δαίω*, *give to eat, entertain*, F. *δαίσω*, A. *ἔδαισα*, A. Pass. *ἐδαίσθην*, A. Mid. *ἐδαισάμην*. Mid. *δαινυμαι, feast*, *Opt.* 3d pers. sing. *δαινῦτο*. (§§ 96. 9: 109. N. 1: 117. N. 7.)

*δαίω* (*ΔΑΩ*), *divide*, Perf. Pass. *δέδασμαι*, 3d pers. plur. *δεδαίαται* (in Homer), F. Mid. *δάσομαι*, A. Mid. *ἐδασάμην*. (§§ 96. 18: 107. N. 1: 95. N. 1.)

*δαίω* (*ΔΑΩ*), *burn*, 2 Perf. *δέδηα*, 2 A. Mid. *ἐδαόμην*. Mid. *δαίομαι, am on fire, burn.* (96. 18.)

*δάκνω* (*ΔΑΚΩ*), *bite*, Perf. *δέδηχα*, Perf. Pass. *δέδηγμαι*, A. Pass. *ἐδήχθην*, F. Mid. *δήξομαι*, 2 A. *ἔδακον*. (§ 96. 5, 18.)

*δαμάω* (*ΔΑΜΩ*), *subdue, tame*, *δαμάσω, ἐδάμασα*, Perf. *δέδμηκα, δέδμημαι*, A. Pass. *ἐδμήθην*, 2 A. Pass. *ἐδάμην*. (§§ 96. 10, 17: 95. N. 1.)

*δάμνημι* (*δαμάω*), Pass. *δάμναμαι*, = preceding. (§ 96. 5.)

*δαρθάνω* (*ΔΑΡΘΩ*), *sleep*, Perf. *δεδάρθηκα*, A. Pass. *ἐδάρθην*, F. Mid. *δαρθήσομαι*, 2 A. *ἔδαρθον* or *ἔδραθον*. (§§ 96. 7, 10: 26. 2: 11.)

*δατέομαι, divide, share*, A. Mid. *ἐδατεάμην*. (§ 104. N. 1.)

*ΔΑΩ*, see *δαίω*.

*ΔΑΩ, cause to learn, teach*, Perf. *δεδάηκα have learned*, Perf. Pass. *δεδάημαι*, F. Mid. *δαήσομαι*, 2 A. *ἔδαον*, 2 Perf. *δέδαα have learned*, 2 A. Pass. *ἐδάην I learned*. From *ΔΕΔΑΩ*, Pass. *δεδάομαι*. (§ 96. 10, 11.)

*δεδίσκομαι* or *δεδίσσομαι*, = *δειδίσκομαι*.

*δεῖ* (*δέω*), *it behooves, one must*, Impersonal, F. *δεήσει*, A. *ἐδέησε*.

*δειδίσκομαι* or *δειδίσσομαι* (*δίω*), *frighten, scare*, A. Mid. *ἐδειδιξάμην*. (§§ 96. 11, 8, 3: 76. N. 4.)

*δείδω*, see *ΔΕΙΩ*.

*δείκνῦμι* (*ΔΕΙΚΩ*), *show*, F. *δείξω*, A. *ἔδειξα*, Perf. Pass. *δέδειγμαι*, A. Pass. *ἐδείχθην*. (§ 96. 9.)

The Ionic has *δέξω, ἔδεξα, δέδεγμαι, ἐδέχθην*.

*ΔΕΙΩ* or *δίω* or *δείδω, fear*, A. *ἔδεισα* (in Homer *ἔδδεισα*), Perf. *δέδοικα am afraid*, F. Mid. *δείσομαι*, 2 Perf. *δέδια am afraid*. (§§ 96. 18, N. 14: 98. N. 3: 79. N. 3.)

Note. Forms without the connecting vowel, 2 Perf. *δίδμεν, δίδτε, Imperat. δίδθι*, 2 Pluperf. *ἐδίδμεν*. (§§ 91. N. 6: 76. N. 4: 88. N. 1.)

*δέμω, build*, A. *ἔδειμα*, Perf. *δέδμηκα*, A. Mid. *ἐδειμάμην*. (§ 96. 17.)

*δέομαι*, see *δέω, want.*

*δέρκομαι, see*, 2 A. *ἔδρακον*, 2 Perf. *δέδορκα*, A. Pass.

ἐδέρχθην, 2 A. Pass. ἐδράκην. (§§ 96. 19, 17 : 26. 2.)

δέχομαι, *receive*, δέδεγμαι, ἐδέχθην, δέξομαι, ἐδεξάμην, regular.

NOTE. Forms without the connecting vowel, 2 A. Mid. ἰδίγμην, ἴδικτο, (for ἰδιχόμην, ἰδίχετο,) *Infin.* δίχθαι (for δεχέσθαι), *Part.* δίγμενος as Present. (§§ 92. N. 4 : 9. 1 : 7 : 11.)

δέω (rarely δίδημι), *bind*, ήσω, ησα, εκα, εμαι, έθην, 3d F. δεδήσομαι. (§§ 95. N. 2 : 96. 1 : 116. R.)

δέω, *am wanting to*, *want*, F. δεήσω, A. ἐδέησα, A. Pass. ἐδεήθην, F. Mid. δεήσομαι. Mid. δέομαι, *want*, *need*, *pray*, *beseech*. (§ 96. 10.)

For A. 3d pers. sing. ἐδέησεν, Homer has δῆσεν.

ΔΗΚΩ, see δάκνω.

δήω (ΔΑΩ), as Future, *shall find*.

διδάσκω (ΔΙΔΑΧΩ), *teach*, F. διδάξω (poetic also διδασκήσω), A. ἐδίδαξα (poetic also ἐδιδάσκησα), Perf. δεδίδαχα, Perf. Pass. δεδίδαγμαι, A. Pass. ἐδιδάχθην. (§ 96. 10, N. 10.)

δίδημι, see δέω, *bind*.

διδράσκω (ΔΡΑΩ), *run away*, Perf. δέδρακα, F. Mid. δράσομαι. From ΔΡΙΜΙ, 2 A. ἔδρᾱν, δρῶ, δραίην, δρᾶθι, δρᾶναι, δράς. (§§ 96. 1, 8 : 117. 12.) This verb occurs only in composition

δίδωμι and διδόω (ΔΟΩ), *give*, F. δώσω, A. ἔδωκα, Perf. δέδωκα, Perf. Pass. δέδομαι, A. Pass. ἐδόθην, A. Mid. ἐδωκάμην (not Attic), 2 A. ἔδων, δῶ, δοίην, δόθι or δός, δοῦναι, δούς, 2 A. Mid. ἐδόμην. (§§ 96. 1 : 117 : 104. N. 2 : 95. N. 2.)

δίζω, *seek*, F. Mid. διζήσομαι. Mid. δίζημαι, *seek*, retains the η throughout, as *Part.* διζήμενος. (§§ 96. 10 : 117. 3.)

ΔΙΚΩ, *cast*, *fling*, 2 A. ἔδικον.

δίω, see ΔΕΙΩ, δειδίσκομαι.

ΔΜΑΩ, ΔΜΕΩ, see δαμάω, δέμω.

δόαται or δέαται, *it seems*, Impersonal, A. Mid. δοάσσατο, *Subj.* δοάσσεται, Epic. (§§ 102. N. 5 : 86. N. 3.)

δοκέω (ΔΟΚΩ), *seem*, *think*, F. δόξω, A. ἔδοξα, Perf. Pass. δέδογμαι. The regular forms δοκήσω, ησα, ημαι, are not common. (§ 96. 10.)

δουπέω (ΔΟΥΠΩ), *resound*, *sound heavily*, A. ἐδούπησα (also ἐγδούπησα), 2 Perf. δέδουπα. (§ 96. 10.)

NOTE. The A. ἐγδούπησα comes from ΓΔΟΥΠΕΩ, which is formed after the analogy of κτυπέω from ΤΥΠΩ. (§ 7.)

ΔΡΑΜΩ or ΔΡΕΜΩ, Perf. δεδράμηκα, Perf. Pass. δεδράμημαι (little used), 2 A. ἔδραμον, 2 Perf. δέδρομα (Epic), F. Mid. δραμοῦμαι, = τρέχω, which see. (§ 96. 10, 19.)

δύναμαι (ΔΥΝΑΩ, ΔΥΝΗΜΙ), *am able*, *can*, Imperf. ἐδυνάμην or ἠδυνάμην, Perf. Pass. δεδύνημαι, A. Pass. ἐδυνήθην or ἠδυνήθην (and ἐδυνάσθην), F. Mid. δυνήσομαι, A. Mid. (in Homer) ἐδυνησάμην.

(§§ 78. N. 1: 95. N. 2: 109. N. 1.)

*δύω* and *δύνω*, *enter, set, cause to enter*, F. *δῦσω*, A. *ἔδῦσα*, Perf. *δέδῦκα*, A.Pass. *ἐδῦθην*, F. Mid. *δύσομαι*, A. Mid. *ἐδυσάμην* (Epic also *ἐδυσόμην*), *Part.* *δυσόμενος* as Present, *setting*. From *ΔΥΜΙ*, 2 A. *ἔδῦν*, *δῦω*, *δῦνην*, *δῦθι*, *δῦναι*, *δύς*. (§§ 96. 5: 95. N. 2: 85. N. 2: 117. 12, N. 7.)

*E.*

*ἐάφθη* or *ἐάφθη*, *was fastened*, Aor. Pass. 3d pers. sing., found only in Homer.

*ἐγείρω* (*ΕΓΕΡΩ*), *wake, rouse*, F. *ἐγερῶ*, A. *ἤγειρα*, Perf. *ἐγήγερκα*, Perf. Pass. *ἐγήγερμαι*, A. Pass. *ἠγέρθην*, 2 Perf. *ἐγρήγορα am awake*, 2 A. *ἐγρόμην*, *ἐγροίμην*, *ἔγρεο* (Epic), *ἐγρέσθαι*. Mid. *ἐγείρομαι rise*. (§§ 96. 18: 81: 26. 1.)

Note 1. The Attic reduplication of *ἐγρήγορα* is anomalous.

Note 2. Homer has 2 Perf. 3d pers. plur. *ἐγρηγόρθασι* for *ἐγρηγόρασι*, as if from ΕΓΕΡΘΩ.

Note 3. Forms without the connecting vowel, 2 Perf. *Imperat.* 2d pers. plur. *ἐγρήγορθε*, *Infin.* *ἐγρηγόρθαι*, with the terminations of the Passive, *σθε*, *σθαι*.

*ἔδω*, see *ἐσθίω*.

*ἙΑΛΩ*, see the following.

*ἕζομαι* (*ἙΑΛΩ*), *seat myself, sit*, Imperf. *ἑζόμην*, A. Pass. *ἑσθην* (later), 2 F.Mid. *ἑδοῦμαι*. (§§ 96. 4: 114. N. 2.) This verb is chiefly used in the compound *καθέζομαι*, which see.

*ἐθέλω* or *θέλω*, *will*, F. *ἐθελήσω* or *θελήσω*, A. *ἠθέλησα*, Perf. *ἠθέληκα*. (§ 96. 10.)

*ἔθω*, *am accustomed*, 2 Perf. *εἴωθα* (Ionic *ἔωθα*) synonymous with the Present. (§§ 96. 19: 80. N. 3, R. 1.)

*ΕΙΔΩ* (*ΙΔΩ*), *see*, F. *εἰδήσω* (rare) *shall know*, F.Mid. *εἴσομαι shall know*, A.Mid. *εἰσάμην seemed*, 2 A. *εἶδον* (rarely *ἴδον*) *saw*, *ἴδω*, *ἰδοιμι*, *ἴδε* and *ἰδέ*, *ἰδεῖν*, *ἰδών*, 2 A.Mid. *εἰδόμην saw*, *ἴδωμαι*, *ἰδοίμην*, *ἰδοῦ* (as interjection, *ἰδού*, *behold!*), *ἰδέσθαι*, *ἰδόμενος*, 2 Perf. *οἶδα know*, *εἰδῶ*, *εἰδείην*, *ἴσθι*, *εἰδέναι*, *εἰδώς*, 2 Pluperf. *ᾔδειν knew*. Pass. *εἴδομαι*, *seem, resemble*. (§§ 96. 18, 10, N. 14: 93. N. 2: 80. N. 4.)

The 2 Perf. *οἶδα*, and 2 Pluperf. *ᾔδειν*, are inflected as follows:

Perfect 2.

| | | | |
|---|---|---|---|
| IND. *S.* | *οἶδα* | *D.* *ἴσμεν* | *P.* *ἴσμεν* |
| | *οἶσθα* | *ἴστον* | *ἴστε* |
| | *οἶδε(ν)* | *ἴστον* | *ἴσᾶσι(ν)* |
| SUBJ. *S.* | *εἰδῶ*, *εἰδῇς*, *εἰδῇ*, | *D.* *εἰδῆτον*, | *P.* *εἰδῶμεν*, *εἰδῆτε*, *εἰδῶσι(ν)*. |
| OPT. *S.* | *εἰδείην*, *εἰδείης*, *εἰδείη*, | *D.* *εἰδείητον*, *εἰδειήτην*, | *P.* *εἰδείημεν*, *εἰδείητε*, *εἰδείησαν*. |
| IMP. *S.* | *ἴσθι* | *D.* *ἴστον* | *P.* *ἴστε* |
| | *ἴστω* | *ἴστων* | *ἴστωσαν* |

INF. εἰδέναι.
PART. εἰδώς, υῖα, ός, G. ότος.

Pluperfect 2.

| | | |
|---|---|---|
| *S.* ᾔδειν, ᾔδη | *D.* ᾔδειμεν, ᾖσμεν | *P.* ᾔδειμεν, ᾖσμεν |
| ᾔδεις, ᾔδεισθα, ᾔδησθα | ᾔδειτον, ᾖστον | ᾔδειτε, ᾖστε |
| ᾔδει, ᾔδη, ᾔδειν | ᾐδείτην, ᾔστην | ᾔδεσαν, ᾖσαν |

NOTE 1. Perfect. IND. 2d pers. sing. οἶσθα stands for οἴδασθα. (§§ 84. N 6 : 91. N. 6 : 10. 2.) In the dual and plural, the forms ἴστον, ἴσμεν, ἴστε, stand for ἴδτον, ἴδμεν, ἴδτε. (§§ 91. N. 6 : 10, 1, 3.)

SUBJ. and OPT. εἰδῶ, εἰδείην, come from ΕΙΔΕΩ, whence also the F. εἰδήσω. (§ 91. N. 6.)

IMP. ἴσθι, ἴστω, &c. for ἴδθι, ἴδτω, &c. (§§ 91. N. 6 : 88. N. 1 : 10. 3.)

Pluperfect. For 1st pers. sing. ᾔδη, and 3d pers. sing. ᾔδη or ᾔδειν, see above (§ 85. N. 4.) — For 2d pers. sing. ᾔδεισθα or ᾔδησθα, see above (§§ 84. N. 6 : 85. N. 4.) — For the syncopated forms ᾖσμεν, ᾖστε, ᾖσαν, see above (§§ 91. N. 6 : 10. 1, 2. 3.)

NOTE 2. The regular forms of the Perfect οἶδας, οἴδαμεν, οἴδατον, οἴδατε, οἴδασι, belong chiefly to the later Greek.

NOTE 3. DIALECTS. Perfect. IND. 1st pers. plur. Epic and Ionic ἴδμεν for ἴσμεν.

INF. Epic ἴδμεναι for ἰδέμεναι for εἰδέναι. (§ 89. N. 1.)

Pluperfect. Epic and Ionic ἠείδειν, ης, ει or η, plur. ἠείδειμεν, ειτε, 3d pers. ἴσαν. (§§ 85. N. 4 : 91. N. 6 : 10. 2.) Here the prefix ἠ seems to be the syllabic augment lengthened. (§ 80. N. 2.) — For 3d pers. sing. ᾔδει, Herodotus (1, 45) has ἤειδε.

εἴκω, *seem, resemble*, 2 Perf. ἔοικα, sometimes εἶκα (Ionic οἶκα), synonymous with the Present, 2 Pluperf. ἐῴκειν. (§§ 96. N. 14 : 80. N. 2, 3, 4.)

For 2 Perf. 3d. pers. plur. ἐοίκασι we sometimes find εἴξασι.

NOTE. Forms without the connecting vowel, 2 Perf. ἔοιγμεν, ἔϊκτον, for ἐοίκαμεν, ἐοίκατον, 2 Pluperf. ἔϊκτην for ἐῳκείτην. (§§ 91. N. 6 : 9. 1.)

The epic poets have also ᾔϊκτο or ἔϊκτο for ἐῴκει, with the Passive termination το (§ 84. 2).

εἴλλω or εἴλω or εἰλέω (ΕΛΩ), *roll up, drive to*, F. εἰλήσω, A. εἴλησα, *Infin.* also ἔλσαι or ἐέλσαι, *Part.* also ἔλσας, Perf. εἴληκα, Perf. Pass. εἴλημαι, ἔελμαι, A.Pass. εἰλήθην, 2 A. Pass. ἐάλην, *Infin.* ἀλῆναι, *Part.* ἀλείς. (§§ 96. 18, 10, 6 : 104. N. 6 : 80. N. 2.)

NOTE. The form ἐόλητο for Pluperf. Pass. 3d pers. sing. εἴλητο, is formed as follows : ΕΛΩ, ΟΛΕΩ, ὀλήμην, ἐολήμην, -ησο, ἐόλητο. (§§ 96. 13 : 80. N. 2.)

εἵμαρμαι, see ΜΕΙΡΩ.

εἰμί (ΕΩ, ΕΣΩ), *am*, ὦ, εἴην, ἴσθι, εἶναι, ὤν, Imperf. ἦν (sometimes ἤμην), F. ἔσομαι, ἐσοίμην, ἔσεσθαι, ἐσόμενος.

## Present.

| | | | |
|---|---|---|---|
| IND. *S.* | εἰμί | *D.* ἐσμέν | *P.* ἐσμέν |
| | εἶς, εἶ | ἐστόν | ἐστέ |
| | ἐστί(ν) | ἐστόν | εἰσί(ν) |

SUBJ. *S.* ὦ, ᾖς, ᾖ, *D.* ὦμεν, ἦτον, ἦτον, *P.* ὦμεν, ἦτε, ὦσι(ν).

OPT. *S.* εἴην, εἴης, εἴη, *D.* εἴημεν, εἴητον, εἰήτην, *P.* εἴημεν, εἴητε, εἴησαν.

| | | | |
|---|---|---|---|
| IMP. *S.* | ἴσθι | *D.* ἔστον | *P.* ἔστε |
| | ἔστω | ἔστων | ἔστωσαν, ἔστων |

INF. εἶναι, *to be.*

PART. ὤν, οὖσα, ὄν, G. ὄντος, *being.*

## Imperfect.

| | | | |
|---|---|---|---|
| *S.* | ἦν, ἦ | *D.* ἦμεν | *P.* ἦμεν |
| | ἦς, ἦσθα | ἦτον, ἦστον | ἦτε, ἦστε |
| | ἦ, ἦν | ἤτην, ἤστην | ἦσαν |

## Future.

IND. *S.* ἔσομαι, ἔσῃ or ἔσει, ἔσεται or ἔσται, *D.* ἐσόμεθον, ἔσεσθον, ἔσεσθον, *P.* ἐσόμεθα, ἔσεσθε, ἔσονται.

OPT. *S.* ἐσοίμην, ἔσοιο, ἔσοιτο, *D.* ἐσοίμεθον, ἔσοισθον, ἐσοίσθην, *P.* ἐσοίμεθα, ἔσοισθε, ἔσοιντο.

INF. ἔσεσθαι, *to be about to be.*

PART. ἐσόμενος, η, ον, *about to be.*

NOTE 1. Present IND. The 2d pers. sing. εἶ belongs to the Middle voice. (Compare φιλέομαι, 2d pers. φιλέῃ or φιλέει contracted φιλεῖ.) — The forms ἐστί, ἐσμέν, ἐστόν, ἐστέ come from the original ΕΣΩ. — The 3d pers. plur. εἰσί is formed from ΕΩ after the analogy of τιθεῖσι from τίθημι.

SUBJ. and OPT. ὦ, εἴην are formed from ΕΩ after the analogy of τιθῶ, τιθείην, from τίθημι.

IMP. ἴσθι, ἔστω, &c. come from the original ΕΣΩ. In the 2d pers. sing. the radical vowel ε becomes ι.

PART. ὤν, οὖσα, ὄν, stands for ἐών, ἐοῦσα, ἐόν. (See next Note.)

Imperfect. The 1st pers. sing. ἦ is contracted from ἔα. (See next Note.) — For the 2d pers. sing. ἦσθα, see above (§ 84. N. 6.) — The 3d pers. sing. ἦν is contracted from ἦεν. (See next Note.) — The forms ἦστον, ἦστην, ἦστε, come from the original ΕΣΩ.

NOTE 2. DIALECTS. Present. IND. 1st pers. sing. Doric ἰμμί for εἰμί. — 2d pers. sing. old ἐσσί for εἶς, from the original ΕΣΩ. (§ 84. N. 6.) — 3d pers. sing. Doric ἐντί, not to be confounded with the 3d pers. plur. —

1st pers. plur. Ionic *εἰμέν*, poetic *ἐμέν*. — 3d pers. plur. Ionic *ἔᾱσι* (like *τιθέᾱσι* from *τίθημι*), Doric *ἐντί* (§ 117. N. 17).

Subj. uncontracted *ἔω, ἔῃς, ἔῃ, ἔωμεν, ἔητε, ἔωσι(ν)*, Ionic.

Opt. uncontracted *ἔοιμι, ἔοις, ἔοι*, &c. Ionic.

Imper. 2d pers. sing. *ἔσο*, after the analogy of the Middle. — 3d pers. sing. *ἤτω* for *ἔστω*.

Inf. Epic *ἔμμεναι, ἔμμεν, ἔμεναι, ἔμεν*, Doric *ἦμεν, ἦμες*. (§ 89. N. 1.)

Imperfect. 1st pers. sing. Ionic *ἔα* or *ἦα, ἔον, ἔσκον*. (§ 85. N. 5.) — 2d pers. sing. Ionic *ἔας, ἔσκες*, Epic *ἔησθα*. (§§ 84. N. 6: 85. N. 5.) — 3d pers. sing. Ionic *ἦε(ν), ἔσκε*, Epic *ἔην, ἦεν*, Doric *ἦς*. (§ 80. N. 2.) — 3d pers. plur. Ionic and Doric *ἔσαν*.

Note 3. The 3d pers. sing. *ἐστί* takes the accent on the penult, *ἔστι*, when it signifies *he, she*, or *it exists*. Also when it comes after *εἰ, οὐκ, ὡς, ἀλλ'* (for *ἀλλά*), and *τοῦτ'* (for *τοῦτο*); as *οὐκ ἔστι, ἀλλ' ἔστι*.

*εἶμι* (*ΙΩ, ΕΩ, ΕΙΩ*), *go, shall go*, *ἴω, ἴοιμι* or *ἰοίην, ἴθι, ἰέναι, ἰών*, Imperf. *ᾔειν*, F. Mid. *εἶσομαι* (Epic), A. Mid. (Epic) *εἰσάμην*. (§§ 96. 18: 87. N. 2.)

The Present and Imperfect are inflected as follows:

Present.

| | | | |
|---|---|---|---|
| Ind. | *S.* *εἶμι* | *D.* *ἴμεν* | *P.* *ἴμεν* |
| | *εἶς, εἶ* | *ἴτον* | *ἴτε* |
| | *εἶσι(ν)* | *ἴτον* | *ἴᾶσι(ν)* |

Subj. *S.* *ἴω, ἴῃς, ἴῃ*, *D.* *ἴωμεν, ἴητον, ἴητον*, *P.* *ἴωμεν, ἴητε, ἴωσι(ν)*.

Opt. *S.* *ἴοιμι, ἴοις, ἴοι*, *D.* *ἴοιμεν, ἴοιτον, ἰοίτην*, *P.* *ἴοιμεν, ἴοιτε, ἴοιεν*.

| | | | |
|---|---|---|---|
| Imp. | *S.* *ἴθι, εἶ* | *D.* *ἴτον* | *P.* *ἴτε* |
| | *ἴτω* | *ἴτων* | *ἴτωσαν* or *ἰόντων* |

Inf. *ἰέναι*.

Part. *ἰών, ἰοῦσα, ἰόν*, G. *ἰόντος*.

Imperfect.

| | | | |
|---|---|---|---|
| *S.* *ᾔειν* | *D.* *ᾖειμεν, ᾖμεν* | *P.* *ᾖειμεν, ᾖμεν* |
| *ᾔεις, ᾔεισθα* | *ᾔειτον, ᾖτον* | *ᾔειτε, ᾖτε* |
| *ᾔει, ᾔειν* | *ᾐείτην, ᾔτην* | *ᾔεσαν* |

Note 1. Present. Ind. The 2d pers. sing. *εἶ*, like *εἶ* from *εἰμί*, follows the analogy of the Middle. — The 3d pers. plur. *ἴᾶσι* follows the analogy of *τιθέᾱσι* from *τίθημι*. (§ 117. N. 2.)

Imp. 2d pers. sing. *εἶ* is used only in composition, as *ἴξει* for *ἴξ-θι* from *ἔξειμι*. (Compare § 117. N. 8.)

Inf. *ἰέναι* comes from the imaginary IEΩ, IHMI, after the analogy of *τιθέναι* from *τιθέω, τίθημι*.

Imperfect. The forms *ᾔειν, ᾔεις*, &c. follow the analogy of the Pluperfect Active.

Note 2. Dialects. Present. Ind. 2d pers. sing. Epic ἴσθα for εἶς. (§ 84. N. 6.)

Inf. Epic ἴμεναι or ἴμεν, without the connecting vowel ε. (§ 89. N. 1.)

Imperfect. 1st pers. sing. Ionic ἤϊα, ἦα, Epic ἤϊον, ἦον. The Ionic forms are often used by the Attics. — 3d pers. sing. Ionic ἤϊε, Epic ἴε. — 3d pers. dual Epic ἴστην. — 1st pers. plur. Epic ἦομεν. — 3d pers. plur. Ionic ἤϊσαν, Epic ἦσαν, ἴσαν.

εἴξασι, see ἔοικα.

*ΕΙΠΩ* (*ΕΙΠΩ*), *say*, A. εἶπα, 2 A. εἶπον, εἴπω, εἴποιμι, εἰπέ, εἰπεῖν, εἰπών. (§§ 96. 18: 104. N. 1: 93. N. 2.) From *ΡΕΩ* (which see), Perf. εἴρηκα, Perf. Pass. εἴρημαι, A. Pass. ἐρρήθην or ἐρρέθην, 3 F. εἰρήσομαι. From εἴρω, F. ἐρέω ἐρῶ.

The epic poets have also 2 A. ἔειπον (§ 80. N. 2.)

εἴργνῡμι or εἴργω (old ἔργω, ἐέργω), *inclose, include, shut in*, F. εἴρξω, A. εἶρξα or ἔρξα, Perf. Pass. εἶργμαι or ἔργμαι. (§§ 96. 18, 9: 80. N. 5.)

εἴρω (*ΕΡΩ*), F. ἐρέω ἐρῶ, = *ΕΙΠΩ*, which see. (§ 96. 18.)

ἴσκω or ἴσκω (εἴκω), *liken, compare*, Imperf. ἤϊσκον or ἴσκον. (§ 96. 14.)

εἴωθα, see ἔθω.

ἐλαύνω (rarely ἐλάω), *drive, march*, F. ἐλάσω or ἐλῶ, A. ἤλασα, Perf. ἐλήλακα, Perf. Pass. ἐλήλαμαι, later ἐλήλασμαι, A. Pass. ἠλάθην, later ἠλάσθην. (§§ 96. N. 13: 95. N. 1: 102. N. 2: 107. N. 1: 109. N. 1.)

*ΕΛΕΓΘΩ* (*ΕΛΓΘΩ*), F. Mid. ἐλεύσομαι, 2 A. ἤλυθον commonly ἦλθον, ἔλθω, ἔλθοιμι, ἐλθέ, ἐλθεῖν, ἐλθών, 2 Perf. ἐλήλυθα (rarely ἤλυθα), = ἔρχομαι, which see. (§§ 96. 18: 26. 1: 93 N. 2.)

Note. Homer has 2 Perf. εἰλήλουθα, 1st pers. plur. εἰλήλουθμεν for εἰληλούθαμεν. (§§ 96. N. 14: 81: 91. N. 6.)

ἔλπω, *cause to hope, give hope*, 2 Perf. ἔολπα as Present, 2 Pluperf. ἐώλπειν as Imperfect. Mid. ἔλπομαι, *cause myself to hope*, simply *I hope*. (§ 80. N. 2, 3.)

*ΕΛΩ*, F. ἑλῶ (rare), 2. A. εἷλον, ἕλω, ἕλοιμι, ἕλε, ἑλεῖν, ἑλών, 2 A. Mid. εἱλόμην (Alexandrian εἱλάμην), = αἱρέω, which see. (§§ 80. N. 1: 85. N. 2.)

Note. It may be supposed that ΕΛΩ was originally ΓΕΛΩ, of which the 2 A. Mid. 3d. pers. sing., without the connecting vowel, would be Γίλτο or Γίντο (like βίΝτιστος for βίΛτιστος). The form Γίντο was finally changed into γίντο, *he seized*, which is found in Homer. (§§ 1. N. 3: 92. N. 4.)

*ΕΛΩ*, see εἴλλω.

*ΕΝΕΓΚΩ* (*ΕΝΕΚΩ*), A. ἤνεγκα, Perf. ἐνήνοχα, Perf. Pass. ἐνήνεγμαι, A. Pass. ἠνέχθην, 2 A. ἤνεγκον, = φέρω, which see. (§ 96. 6: 104. N. 1: 98. N. 2: 81.)

*ΕΝΕΘΩ*, *float, lie on, sit*, 2 Perf. ἐνήνοθα. (§§ 96. 19: 81.)

*ΕΝΕΚΩ*, see *ΕΝΕΓΚΩ*.

*ἐνέπω* or *ἐννέπω* or *ΕΝΙΠΠΩ* or *ΕΝΙΣΠΠΩ* (*ἐν, ΕΠΩ*), F. *ἐνισπήσω* or *ἐνίψω*, 2 A. *ἔνισπον*, poetic, = *ΕΠΠΩ*, which see. (§ 96. 14, 16, 10.)

*ἐνίπτω* or *ἐνίσσω* (*ΕΝΙΠΠΩ*), *chide*, 2 A. *ἐνένῐπον* and (as if from *ΕΝΙΠΑΠΩ*), *ἠνίπαπον*. (§ 96. 2, N. 1.)

*ΕΝΙΣΠΩ*, see *ἐνέπω*.

*ἐννέπω*, see *ἐνέπω*.

*ἔννυμι* (*ΕΩ*), *put on, clothe*, F. *ἕσω*, Perf. Pass. *εἷμαι* or *ἕσμαι*, Pluperf. Pass. *εἵμην* or *ἕσμην* or *ἐέσμην*, A. Pass. *ἕσθην*, A. Mid. *ἐεσάμην*, poetic. (§§ 96. 9 : 95. N. 1 : 107. N. 1 : 109. N. 1 : 80. N. 2.)

*ἐόλητο*, see *εἴλλω*.

*ἐπαυρέω* or *ἐπαυρίσκομαι* (*ἐπί, αὖρέω, αὖρίσκομαι*), *enjoy*, F. Mid. *ἐπαυρήσομαι*, 2 A. *ἐπηῦρον, ἐπαύρω, ἐπαυρεῖν*, 2 A. Mid. *ἐπηυρόμην, ἐπαύρωμαι, ἐπαυρέσθαι* and *ἐπαύρασθαι*.

*ἐπίσταμαι* (*ΕΠΙΣΤΑΩ, ΕΠΙΣΤΗΜΙ*), *understand*, Imperf. *ἠπιστάμην*, A. Pass. *ἠπιστήθην* or *ἐπιστήθην*, F. Mid. *ἐπιστήσομαι*. (§§ 117 : 80. N. 4.)

*ΕΠΩ*, see *ΕΠΠΩ*.

*ἕπω, am occupied with, am busy*, Imperf. *εἷπον*, F. Mid. *ἕψομαι*, 2 A. *ἕσπον, σπῶ, σπεῖν, σπών*, 2 A. Mid. *ἐσπόμην, σπῶμαι, σποίμην, σποῦ, σπέσθαι, σπόμενος*. Mid. *ἕπομαι, follow*. (§ 80. N. 1.)

The old poets have 2 A. Mid. *Subj.* *ἕσπωμαι*, *Inf.* *ἐσπέσθαι*, *Part.* *ἑσπόμενος*.

Note. It seems that *ἵκω* was originally ΣΕΠΩ, whence 2 A. *ἵσεπον*, syncopated *ἵσπον*. (Compare *ὗς, σῦς, sus* ; *ἕπομαι, sequor* ; *ὑπέρ, super* ; *ὑπό, sub* ; *ἑ, se* ; *ἥμισυς, semis* ; *ἕζομαι* or rather *ΕΔΩ, sedeo* ; *ἅλς, sal, salum*.)

*ἐράω* (poetic *ἔραμαι*, inflected like *ἵσταμαι*), *love, am in love with*, A. Pass. *ἠράσθην*, A. Mid. *ἠρᾰσάμην* (poetic) *fell in love*. (§§ 95. N. 1 : 109. N. 1.)

*ΕΡΓΩ* or *ἔρδω*, see *ῥέζω*.

*ἐρείπω* (*ΕΡΙΠΠΩ*), *demolish, throw down, ἐρείψω, ἤρειψα, ἠρειψάμην*, 2 A. *ἤριπον fell down*, 2 Perf. *ἐρήριπα have fallen down*, Pluperf. Pass. 3d pers. sing. *ἐρέριπτο*. (§§ 96. 18 : 81. N.)

*ἐρέω*, see *ἔρομαι*.

*ἐριδαίνω* (*ΕΡΙΔΩ*), *quarrel, vie with*, A. Mid. *Inf.* *ἐριδήσασθαι*. (§ 96. 7, 10.)

*ἔρομαι* (*ΕΡΩ*), Ionic *εἴρομαι*, Epic also *ἐρέω, ask, inquire*, F. Mid. *ἐρήσομαι*, 2 A. Mid. *ἠρόμην, ἔρωμαι, ἐροίμην, ἐροῦ, ἐρέσθαι, ἐρόμενος*. (§ 96. 18, 10.)

The Present *ἔρομαι* is not Attic.

*ἐρύω* (*ΕΡΩ*), *go forth, go to perdition*, F. *ἐρύσω*, A. *ἤρῡσα*. (§ 96. 6, 10.)

Note. From the simple Present comes the Homeric A. 3d pers. sing. *ἔρσε*, in composition *ἀπόερσε, he caused to go forth, he hurried away*. (§ 104. N. 6.)

*ἐρυγγάνω* or *ἐρεύγομαι* (*ΕΡΥΓΩ*), *eructate*, 2 A. *ἤρυγον*. (§ 96. 7, 18.)

*ἐρυθαίνω*, (*ΕΡΥΘΩ*), *make red*, F. *ἐρυθήσω*, A. *ἠρύθησα*, Perf. *ἠρύθηκα*. (§ 96. 7, 10.)

ἐρύκω or ἐρυκάνω or ἐρυκανάω, *impede, keep*, 2 A. (Epic) ἐρύκακον (as if from *ΕΡΥΚΑΚΩ*), *Inf.* ἐρῠκακέειν. (§§ 96. 7, 10: 89. N. 2.)

ἐρύω or εἰρύω, *draw*, ἐρῦσω, Perf. Pass. εἴρῡμαι, A. Mid. εἰρῠσάμην. (§ 95. N. 2.) From *ΕΙΡΤΜΙ*, Pres. *Inf.* εἰρύμεναι, Pres. Pass. *Inf.* εἴρυσθαι or ἔρυσθαι, Imperf. Pass. 3d pers. sing. εἴρυτο or ἔρυτο, all Epic.

ἔρχομαι, *go, come*, Imperf. ἠρχόμην. From *ΕΛΕΥΘΩ* (which see), F. Mid. ἐλεύσομαι, 2 A. ἦλυθον commonly ἦλθον, ἔλθω, ἔλθοιμι, ἐλθέ, ἐλθεῖν, ἐλθών, 2 P. ἐλήλυθα.

*ΕΡΩ*, see ἔρομαι, ἐρῶ.

*ΕΣΘΕΩ*, Perf. Pass. *Part.* ἐσθημένος or ἠσθημένος, η, ον, *clothed, dressed.*

ἐσθίω, poetic ἔσθω or ἔδω, *eat*, Perf. Pass. ἐδήδεσμαι, 2 A. Pass. ἠδέσθην, 2 Perf. ἔδηδα (Epic). Pres. Pass. ἔδομαι, as F. Active, *shall eat.* From *ΦΑΓΩ* (which see), 2 A. ἔφαγον. (§§ 96. 10, 19, N. 8: 98. N. 2: 81: 107. N. 1: 109. N. 1.)

Homer has *Inf.* Act. ἔδμεναι (for ἐδέμεναι), and Perf. Pass. ἐδήδομαι. (§ 89. N. 1.)

ἔσπω (*ΕΠΩ*), used only in the *Imperat.* 2d pers. plur. ἔσπετε (poetic), = *ΕΠΩ*, which see. (§ 96. 14.)

εὕαδε, see ἀνδάνω.

εὕδω, *sleep*, Imperf. ηὗδον, F. εὐδήσω. (§ 96. 10.)

εὑρίσκω (*ΕΤΡΩ*), *find*, F. εὑρήσω, Perf. εὕρηκα, Perf. Pass. εὕρημαι, A. Pass. εὑρέθην, 2 A. εὗρον, 2 A. Mid. εὑρόμην and, in writers not Attic, εὑράμην. (§§ 96. 8, 10: 95. N. 2: 85. N. 2.)

ἔχθω, *hate*, Perf. Pass. ἔχθημαι, F. Mid. ἐχθήσομαι, 2 A. Mid. ἐχθόμην. Pres. Pass. ἐχθάνομαι (later ἔχθομαι), used chiefly in the compound ἀπεχθάνομαι, *am hated.* (§ 96. 10, 7.)

ἔχω (*ΕΧΩ*), *have*, Imperf. εἶχον, F. ἕξω, 2 A. ἔσχον, σχῶ, σχοίην, σχεῖν, σχών, 2 A. Mid. ἐσχόμην, σχῶμαι, σχοίμην, σχοῦ, σχέσθαι, σχόμενος. (§§ 14. N. 5: 80. N. 1: 87. N. 2.) From *ΣΧΕΩ*, *ΣΧΗΜΙ*, 2 A. *Imperat.* σχές. (§ 117. N. 11.)

The forms σχήσω, ἴσχηκα, ἴσχημαι, ἰσχέθην, which commonly are subjoined to ἴσχω, in strictness belong to ἴσχω, which see.

Note 1. Homer has a 2 Perf. ἴσχηκα (Il. 2, 218), formed as follows: ἴσχω, ΟΧΩ (§ 96. 19), ὤχα, ὄχωχα, ἴσχωκα contrary to the rule (§ 14. 3).

Note 2. It would seem that the original form of ἴσχω was ΣΕΧΩ, whence 2 A. ἴσεχον, syncopated ἴσχον. (Compare ἵπω.)

ἕψω (rarely ἑφέω), *cook, boil*, F. ἑψήσω, A. ἕψησα. (§ 96. 10.)

*ΕΩ*, *am*, see εἰμί.

*ΕΩ*, *put on*, see ἕννυμι.

*ΕΩ*, *send*, see ἵημι.

*ΕΩ*, *place, cause to sit, set*, A. εἷσα, Perf. Mid. ἧμαι *sit*, Pluperf. Mid. ἥμην *sat*, F. Mid. ἕσομαι, A. Mid. εἱσάμην. (§ 80. N. 1.)

The Perfect and Pluperfect Middle are inflected as follows:

Perfect Middle.

| | | | |
|---|---|---|---|
| IND. | *S.* ἧμαι | *D.* ἥμεθον | *P.* ἥμεθα |
| | ἧσαι | ἧσθον | ἧσθε |
| | ἧται, ἧσται | ἧσθον | ἧνται |

SUBJ. ὦμαι, used only in the compound κάθημαι, which see.

OPT. οἷμην, only in the compound κάθημαι.

| | | | |
|---|---|---|---|
| IMP. | *S.* ἧσο | *D.* ἧσθον | *P.* ἧσθε |
| | ἥσθω | ἥσθων | ἥσθωσαν |

INF. ἧσθαι.

PART. ἥμενος, η, ον, (§ 93. N. 1.)

Pluperfect Middle.

| | | | |
|---|---|---|---|
| *S.* ἧμην | *D.* ἥμεθον | *P.* ἥμεθα |
| ἧσο | ἧσθον | ἧσθε |
| ἧτο, ἧστο | ἥσθην | ἧντο |

NOTE 1. For the forms ἧσται, ἧστο, see above (§ 107. N. 1.)

NOTE 2. For ἧνται, ἧντο, the Ionic has ἵαται, ἵατο. (§ 91. N. 2.)

ἕωνται, see ἵημι.

*Z.*

ζάω, *live*, ζήσω, ἔζησα, ἔζηκα, ζήσομαι. (§ 116. N. 2.) From *ZHMI, Imperat.* ζῆθι (sometimes ζῆ), Imperf. ἔζην. (§ 117. N. 8.)

ζεύγνῡμι (*ZTΓΩ*), *yoke*, F. ζεύξω, A. ἔζευξα, Perf. Pass. ἔζευγμαι, A. Pass. ἐζεύχθην, 2 A. Pass. ἐζύγην. (§ 96. 18, 9.)

ζώννῡμι (*ZOΩ*), *gird*, F. ζώσω, A. ἔζωσα, Perf. ἔζωκα, Perf. Pass. ἔζωσμαι, A. Pass. ἐζώσθην (§§ 96. 9 : 107. N. 1 : 109. N. 1.)

*H.*

ἧμαι, see *ΕΩ, place.*

ἠμί, *say.* The Imperfect ἦν, ἦ, is used chiefly in the formulas ἦν δ' ἐγώ, *said I;* ἦ δ' ὅς, *said he.*

ἡμύω, *bend down*, regular. Homer has Perf. 3d pers. sing. ἐμνήμῡκε (in composition ὑπεμνήμῡκε) for ἤμυκε. (§ 81.)

*Θ.*

*ΘΑΝΩ*, see θνήσκω.

θάομαι and θηέομαι, *admire*, F. Mid. θηήσομαι, A. Mid. ἐθηησάμην and ἐθηησάμην. (§ 96. 18, 10.)

θάπτω (*ΘΑΦΩ*), *bury*, θάψω, ἔθαψα, τέθαμμαι, 2 A. Pass. ἐτάφην. (§§ 96. 2 : 14. 3.)

*ΘΑΦΩ*, *am astonished*, 2 A. ἔταφον, 2 Perf. τέθηπα (contrary to § 14. 3) synonymous with the Present. (§ 96. 18.)

*ΘΑΩ*, *suckle, suck*, A. Mid.

*ἐθησάμην*. Pres. Mid. *Inf.* *θῆσθαι* (contracted from *θάεσθαι*, § 23. N. 1).

*θέλω*, see *ἐθέλω*.

*ΘΕΡΩ*, *warm*, F. Mid. *θέρσομαι*, 2 A. Pass. *ἐθέρην*. Mid. *θέρομαι*, *warm myself*. (§ 103. N. 1.)

*θέω* (*ΘΕΤΩ*), *run*, F. Mid. *θεύσομαι*, *θευσοῦμαι*. (§§ 96. N. 12: 114. N. 1.)

*θέω*, *put*, see *τίθημι*.

*θηέομαι*, see *θάομαι*.

*θιγγάνω* (*ΘΙΓΩ*), *touch*, F. Mid. *θίξομαι*, 2 A. *ἔθιγον*, *θιγεῖν*, *θιγών*. (§ 96. 7.)

*θνήσκω* (*ΘΑΝΩ*), *die*, Perf. *τέθνηκα am dead*, 2 A. *ἔθανον*, 2 Perf. *τέθναα*, *τεθναίην*, *τέθναθι*, *τεθνάναι*, *τεθνεώς* (Epic *τεθνηώς* or *τεθνειώς*), F. Mid. *θανοῦμαι*. From *ΤΕΘΝΗΚΩ*, F. *τεθνήξω*, *τεθνήξομαι*. (§§ 96. 17, 8, 11: 91. N. 7: 99. N.)

*ΘΟΡΩ*, see *θρώσκω*.

*ΘΡΕΦΩ*, see *τρέφω*.

*ΘΡΕΧΩ*, see *τρέχω*.

*θρύπτω* (*ΘΡΤΦΩ*), *crumble*, *θρύψω*, *ἔθρυψα*, 2 A. Pass. *ἐτρύφην*. (§§ 96. 2: 14 3.)

*θρώσκω* (*ΘΟΡΩ*), *leap*, *spring*, 2 A. *ἔθορον*, F. Mid. *θορεῦμαι*. (§ 96. 17, 18.)

*ΘΥΦΩ*, see *τύφω*.

*θῦω*, *sacrifice*, *θῦσω*, *ἔθῦσα*, *τέθῦκα*, *ἐτύθην*. (§§ 95. N. 2: 14. N. 3.)

*I.*

*ἰδρύω*, *locate*, *ὑσω*, *υσα*, *υκα*, *υμαι*, A. Pass. *ἰδύθην* and *ἰδρύνθην*. (§ 95. 5.)

*ΙΑΩ*, see *ΕΙΑΩ*.

*ἴεω*, see *ἵημι*.

*ἵζω* and *ἱζάνω* (*ΕΔΩ*), *seat*, *sit*, F. *ἵσω* and *ἱῶ*, A. *ἵσα*, F. Mid. *ἱζήσομαι*. (§§ 96. 16, 4, 7, 10: 102. N. 1.)

*ἵημι* and *ἴεω* (*ΕΩ*), *send*, Imperf. *ἵην* or *ἵουν*, F. *ἥσω*, A. *ἧκα*, Perf. *εἷκα*, Perf. Pass. *εἷμαι*, A. Pass. *ἔθην* or *εἴθην*, 2 A. *ἧν* (not used in the sing. of the *Ind.*), *ὦ*, *εἶην*, *ἔθι* or *ἕς*, *εἶναι*, *εἷς*, 2 A. Mid. *ἕμην* or *εἵμην*, *ὦμαι*, *εἵμην*, *ἕσο* or *οὗ*, *ἕσθαι*, *ἕμενος*. (§§ 96. 1: 104. N. 2: 80. N. 1: 95. N. 2: 117. N. 11, 13.)

The Present and Imperfect, and the Second Aorist Active and Middle are inflected as follows:

| | Present Active. | Present Passive and Middle. |
|---|---|---|
| Ind. *S.* | *ἵημι* | *ἵεμαι* |
| | *ἵης* | *ἵεσαι*, *ἵῃ* |
| | *ἵησι*(*ν*) | *ἵεται* |
| *D.* | *ἵεμεν* | *ἱέμεθον* |
| | *ἵετον* | *ἵεσθον* |
| | *ἵετον* | *ἵεσθον* |
| *P.* | *ἵεμεν* | *ἱέμεθα* |
| | *ἵετε* | *ἵεσθε* |
| | *ἱεῖσι*(*ν*), *ἱᾶσι*(*ν*) | *ἵενται* |

| | |
|---|---|
| Subj. *ἰῶ*, like *τιθῶ* from *τίθημι*. | Subj. *ἰῶμαι*, like *τιθῶμαι*. |
| Opt. *ἰείην*, like *τιθείην*. | Opt. *ἰείμην*, like *τιθείμην*. |
| Imp. *S.* *ἶεθι, ἰέτω*, *D.* *ἶετον, ἰέτων*, *P.* *ἶετε, ἰέτωσαν*. | Imp. *S.* *ἶεσο* or *ἶου, ἰέσθω*, *D.* *ἶεσθον, ἰέσθων*, *P.* *ἶεσθε, ἰέσθωσαν*. |
| Inf. *ἰέναι*. | Inf. *ἶεσθαι*. |
| Part. *ἰείς, εἶσα, ἰέν*. | Part. *ἰέμενος, η, ον*. |

| Imperfect Active. | Imperf. Passive and Middle. |
|---|---|
| *S.* *ἵην, ἵης, ἵη*, *D.* *ἵεμεν, ἵετον, ἰέτην*, *P.* *ἵεμεν, ἵετε, ἵεσαν*. | *S.* *ἰέμην, ἵεσο* or *ἵου, ἵετο*, *D.* *ἰέμεθον, ἵεσθον, ἰέσθην*, *P.* *ἰέμεθα, ἵεσθε, ἵεντο*. |

| Second Aorist Active. | Second Aorist Middle. |
|---|---|
| Ind. *S.* *ἦν*<br>*ἦς*<br>*ἦ* | *S.* *ἕμην, εἵμην*<br>*ἕσο*<br>*ἕτο, εἶτο* |
| *D.* *ἕμεν, εἶμεν*<br>*ἕτον, εἶτον*<br>*ἕτον, εἴτην* | *D.* *ἕμεθον, εἵμεθον*<br>*ἔσθον, εἶσθον*<br>*ἕσθην, εἵσθην* |
| *P.* *ἕμεν, εἶμεν*<br>*ἕτε, εἶτε*<br>*ἕσαν, εἶσαν* | *P.* *ἕμεθα, εἵμεθα*<br>*ἔσθε, εἶσθε*<br>*ἕντο, εἶντο* |
| Subj. *ὦ*, inflected like the Present. | Subj. *ὦμαι*, inflected like the Present. |
| Opt. *εἴην*, like the Present. | Opt. *εἵμην*, like the Present. |
| Imp. *ἔθι*, like the Present. | Imp. *ἔσο*, like the Present. |
| Inf. *εἶναι*. | Inf. *ἔσθαι*. |
| Part. *εἴς, εἶσα, ἕν*. | Part. *ἕμενος, η, ον*. |

Note 1. The *Present Ind.* 3d pers. plur. *ἴᾶσι* is contracted from *ἰάασι*. (§ 117. N. 2.)

Note 2. For Imperf. Act. *ἵην*, there occurs a form *ἵειν*, found only in composition.

Note 3. Homer has F. *ἴσω*, A. *ἶσα, ἶηκα*. (§§ 95. N. 2 : 80. N. 3.)

Note 4. The form *ἶωνται* for Perf. Pass. 3d pers. plur. *εἶνται*, is obtained as follows: ‘ΕΩ, ‘ΟΩ, *ὦμαι, ἶωμαι, ἶωνται*. (§§ 96. 19 : 80. N. 3.) See *ἀφίημι*.

ἱκνέομαι and ἱκάνω and ἵκω, *come*, Perf. ἷγμαι, F. Mid. ἵξομαι, 2 A. Mid. ἱκόμην. (§ 96. 5, 10, 7.)

Note. Homer has A. Act. 3d pers. plur. ἷξον for ἷξαν. (§ 85. N. 2.)

ἼΛΗΜΙ (ἹΛΑΩ), *am propitious*, *Imperat.* ἵλαθι or ἵληθι, Perf. (as Present) *Subj.* ἱλήκω, *Opt.* ἱλήκοιμι, F. Mid. ἱλάσομαι, A. Mid. ἱλασάμην. Mid. ἱλάσκομαι (rarely ἱλάομαι), *propitiate*. (§§ 96. 8: 95. N. 2.)

ἵπταμαι (ΠΤΑΩ, ἹΠΤΗΜΙ), F. Mid. πτήσομαι, 2 A. ἔπτην, 2 A. Mid. ἐπτάμην, = πέτομαι, which see. (§ 96. 1.)

ἴσκω, see ἐΐσκω.

ἵστημι (ΣΤΑΩ), *place, cause to stand*, F. στήσω, A. ἔστησα, Perf. ἕστηκα *stand*, later ἑστᾶκα *have placed*, Pluperf. ἑστήκειν or εἱστήκειν *was standing*, Perf. Pass. ἕσταμαι, A. Pass. ἐστάθην, 2 Perf. ἕσταα *stand*, ἑστῶ, ἑσταίην, ἕσταθι, ἑστάναι, ἑστώς, 2 A. ἔστην *stood*, στῶ, σταίην, στῆθι, στῆναι, στάς. Mid. ἵσταμαι, *cause myself to stand, stand*, (§§ 96. 1: 117: 77. N. 2: 91. N. 7: 95. N. 2.)

Note. The augment of the Perfect and Pluperfect, in this verb, takes the *rough breathing*.

ἰσχανάω and ἰσχάνω, = ἴσχω, which see. (§ 96. 7, 10.)

ἰσχνέομαι, = ἴσχομαι. (§ 96. 5, 10.)

ἴσχω (ἔχω), *take hold of, hold, restrain*, F. σχήσω, Perf. ἔσχηκα, Perf. Pass. ἔσχημαι, A. ἐσχέθην, F. Mid. σχήσομαι, 2 A. ἔσχον. Mid. ἴσχομαι, *restrain myself*. (§§ 96. 1, 10: 95. 2.)

ΙΩ, see εἶμι, *go*.

## Κ.

ΚΑΔΩ, see καίνυμαι.

καθέζομαι (κατά, ἕζομαι), *sit down*, Imperf. ἐκαθεζόμην, A. Pass. ἐκαθέσθην (later), 2 F. Mid. καθεδοῦμαι. (§§ 14. 1: 82. N. 1.)

καθεύδω (κατά, εὕδω), *sleep*, Imperf. καθηῦδον or καθεῦδον or ἐκάθευδον, F. καθευδήσω. (§§ 14. 1: 82. N. 2.)

κάθημαι (κατά, ἧμαι), *sit down*, *Subj.* κάθωμαι, *Opt.* καθοίμην, *Imperat.* κάθησο (later κάθου), *Inf.* καθῆσθαι, *Part.* καθήμενος, Pluperf. Mid. καθήμην or ἐκαθήμην *sat down*. (§§ 14. 1: 82. N. 3)

καθίζω and καθιζάνω (κατά, ἵζω, ἱζάνω), *seat, cause to sit down, sit down*, Imperf. ἐκάθιζον, F. καθίσω or καθιῶ, A. ἐκάθισα, Perf. κεκάθικα, F. Mid. καθιζήσομαι. (§§ 14. 1: 82. N. 1.)

καίνυμαι, *surpass, excel*, Imperf. ἐκαινύμην, Perf. Pass. (from ΚΑΔΩ), κέκασμαι or κέκαδμαι. (§ 107. N. 5.)

καίω or κᾶω, *burn*, A. (Epic) ἔκηα or ἔκεα or ἔκεια, 2 A. Pass. ἐκάην. From ΚΑΤΩ, F. καύσω, A. ἔκαυσα, Perf. Pass. κέκαυμαι, A. Pass. ἐκαύθην. (§§ 96. 18: 104. N. 1.)

καλέω (ΚΑΛΩ), *call*, F. καλέσω or καλῶ, A. ἐκάλεσα, Perf. κέκληκα, Perf. Pass. κέκλημαι, *Opt.* κεκλήμην, *Inf.* κεκλῆ-

σθαι, *Part.* κεκλημένος, A. Pass. ἐκλήθην. (§§ 96. 10, 17: 95. N. 1: 91. 5: 102. N. 2.)

κάμνω (*ΚΑΜΩ*), *labor, am weary*, Perf. κέκμηκα, 2 A. ἔκαμον, F. Mid. καμοῦμαι. (§ 96. 5, 17.)

κατάγνῡμι (κατά, ἄγνυμι), *break down, break to pieces*, F. καταξω (also κατεάξω, with the augment of the Aor. Ind.), A. κατέαξα, *Part.* κατεάξας with the augment of the Indicative, 2 Perf κατέαγα *am broken to pieces*, 2 A. Pass. κατεάγην.

Note. For Aor. *Opt.* 2d pers. sing. κατάξαις, Hesiod (Op. et D. 692) has κανάξας (see ἄγνυμι).

κανάξαις, see the preceding.

*ΚΑΤΩ*, see καίω.

κεῖμαι (κέω, κείω, *KEIMI*), *lie down, recline*, κέωμαι, κεοίμην, κεῖσο, κεῖσθαι, κείμενος, Imperf. ἐκείμην, F. Mid. κείσομαι. (§§ 96. 18: 117.)

The Present and Imperfect are inflected as follows:

Present.

| | | | |
|---|---|---|---|
| Ind. | *S.* κεῖμαι | *D.* κείμεθον | *P.* κείμεθα |
| | κεῖσαι | κεῖσθον | κεῖσθε |
| | κεῖται | κεῖσθον | κεῖνται |

Subj. κέωμαι, like τύπτωμαι.

Opt. κεοίμην, like τυπτοίμην.

| | | | |
|---|---|---|---|
| Imp. | *S.* κεῖσο | *D.* κεῖσθον | *P.* κεῖσθε |
| | κείσθω | κείσθων | κείσθωσαν |

Inf. κεῖσθαι.

Part. κείμενος, η, ον.

Imperfect.

| | | |
|---|---|---|
| *S.* ἐκείμην | *D.* ἐκείμεθον | *P.* ἐκείμεθα |
| ἔκεισο | ἔκεισθον | ἔκεισθε |
| ἔκειτο | ἐκείσθην | ἔκειντο |

Note. The Present κίω or κιίω has the signification of the Future, *shall lie down*; also, *desire to lie down*.

κέλομαι, *command*, F. Mid. κελήσομαι, A. Mid. ἐκελησάμην, 2 A. Mid. ἐκεκλόμην for ἐκεκελόμην. (§§ 96. 10: 78. N. 2: 26. 1.)

κεντέω, *prick*, regular. From *KENTΩ*, A. *Inf.* κένσαι. (§§ 96. 10: 12. N. 4.)

κεράννῡμι (poetic κεράω), *mix*, F. κεράσω, A. ἐκέρασα, Perf. κέκρακα, Perf. Pass. κέκραμαι or κεκέρασμαι, A. Pass. ἐκράθην or ἐκεράσθην. (§§ 96. 9: 26. 1: 107. N. 1: 109. N. 1.)

For Aor. Act. *Inf.* κερᾶσαι, Homer has κρῆσαι.

κερδαίνω (*ΚΕΡΔΩ*), *gain*, F. κερδανῶ (in writers not Attic κερδήσω), A. ἐκέρδανα (not

Attic ἐκέρδησα), Perf. κεκέρδακα or κεκέρδηκα. (§ 96. 7, 10.)

κέω, see κεῖμαι.

κήδω (ΚΑΔΩ), *trouble, vex, worry*, F. Mid. κεκαδήσομαι, A. Mid. *Imperat.* 2d. pers. sing. κήδεσαι, 2 Perf. κέκηδα *am anxious.* Mid. κήδομαι, *am anxious about, care for.* (§§ 96. 18, 10, 11: 95. N. 2.)

κίδνημι, Mid. κίδναμαι, = σκίδνημι, -αμαι.

κικλήσκω (ΚΑΛΩ), = καλέω. (§ 96. 17, 1, 8.)

κίρνημι and κιρνάω), = κεράννυμι. (§ 96. 16, 6.)

κιχάνω (ΚΙΧΩ), *reach, find*, F. Mid. κιχήσομαι, A. Mid. ἐκιχησάμην, 2 A. ἔκιχον. From ΚΙΧΗΜΙ, 2 A. ἐκίχην, *Subj.* κιχῶ (Epic κιχείω), *Opt.* κιχείην, *Inf.* κιχῆναι, *Part.* κιχείς, 2 A. Mid. *Part.* κιχήμενος. (§§ 96. 7, 10. 117. N. 17, 15.)

κίχρημι (χράω), *lend*, the rest from χράω, which see. (§ 96. 1.)

κίω, *go*, Imperf. ἔκιον.

κλάζω (ΚΛΑΓΩ), *clang*, F. κλάγξω, A. ἔκλαγξα, 2 A. ἔκλαγον, 2 Perf. κέκληγα or κέκλαγγα. From κεκλήγω, Pres. *Part.* κεκλήγων. (§ 96. 4, 6, 18, 11.)

κλαίω or κλαῖω, *weep*, F. κλαιήσω or κλαήσω. From ΚΛΑΓΩ, A. ἔκλαυσα, F. Mid. κλαύσομαι, κλαυσοῦμαι. (§ 96. 10: 114. N. 1.)

κλάω, *break*, κλάσω, ἔκλασα, κέκλακα, κέκλασμαι, ἐκλάσθην. From ΚΛΗΜΙ, 2 A. *Part.* κλάς. (§§ 95. N. 1: 107. N. 1: 109. N. 1: 117.)

κλύω, *hear*, Imperf. ἔκλυον synonymous with the Aorist. From ΚΛΤΜΙ, 2 A. *Imperat.* κλῦθι and κέκλῦθι, 2 A. Mid. *Part.* κλύμενος as adjective, *celebrated, famous.* (§§ 78. N. 2: 117. N. 10.)

ΚΜΑΩ, see κάμνω.

κορέννῡμι (ΚΟΡΩ), *satiate*, F. κορέσω, A. ἐκόρεσα, Perf. κεκόρηκα, Perf. Pass. κεκόρεσμαι (Ionic κεκόρημαι), A. Pass. ἐκορέσθην. (§§ 96. 10, 9: 95. N. 2: 107. N. 1: 109. N. 1.)

κράζω (ΚΡΑΓΩ), *cry*, F. κράξω, F. Mid. κράξομαι, 2 Perf. κέκραγα synonymous with the Present. From ΚΕΚΡΑΓΩ), F. Mid. κεκράξομαι, A. (later) ἐκέκραξα. (§ 96. 4, 11.)

NOTE. Forms without the connecting vowel, 2 Perf. 1st pers. plur. κέκραγμεν, *Imperat.* 2d pers. sing. κέκραχθι, 2 Pluperf. 1st. pers. plur. ἐκέκραγμεν. (§ 91. N. 6.)

κρέμαμαι (κρεμάω, ΚΡΕΜΗΜΙ), *suspend myself, hang*, *Subj.* κρέμωμαι, *Opt.* κρεμαίμην or κρεμοίμην, F. Mid. κρεμήσομαι. (§ 117.)

κρεμάννῡμι (later κρεμάω), *suspend, hang*, F. κρεμάσω or κρεμῶ, A. ἐκρέμασα, A. Pass. ἐκρεμάσθην. (§§ 96. 9: 95. N. 1: 102. N. 2: 109. N. 1.)

κρήμνημι, κρήμναμαι, Imperf. ἐκρημνάμην, = preceding. (§ 96. 6: 117.)

κτάομαι, *possess*, Perf. Mid. κέκτημαι and ἔκτημαι, *Subj.* κε-

κτῶμαι, *Opt.* κεκτήμην and κεκτῴμην (Ionic κεκτεῴμην), *Infin.* κεκτῆσθαι, *Part.* κεκτημένος, F. Mid. κτήσομαι, A. Mid. ἐκτησάμην, (§§ 76. N. 3: 91. N. 3.)

κτείνω and κτίννῡμι (*ΚΤΕΝΩ, ΚΤΑΩ*), *kill*, F. κτενῶ, A. ἔκτεινα, Perf. ἔκτακα and ἐκτόνηκα, Perf Pass. ἔκταμαι, A. Pass. ἐκτάθην (sometimes ἐκτάνθην), 2 A. ἔκτανον, 2 Perf. ἔκτονα. From *ΚΤΗΜΙ*, 2 A. ἐκτᾶν, κτῶ, κταίην, κτάναι, κτάς, 2 A. Mid. ἐκτάμην, κτάσθαι, κτάμενος. (§§ 96. 5, 19, 18, 16, 9, 13: 117. N. 10.)

Homer has also F. κτανέω, κτανέομαι.

*ΚΤΙΩ, ΚΤΙΜΙ, build*, 2 A. Mid. *Part.* κτίμενος, η, ον, *built*. (§§ 117. N. 14.)

κτυπέω (*ΚΤΥΠΩ*), *make noise, thunder*, ήσω, ησα, ηκα, ημαι, ήθην, 2 A. ἔκτυπον. (§ 96. 10.)

κυνέω (*ΚΥΩ*), *kiss*, F. κύσω, A. ἔκυσα. The compound προσκυνέω, *prostrate myself, adore*, is generally regular, as F. προσκυνήσω. (§§ 96. 5, 10: 95. N. 1.)

κύω or κυέω or κυΐσκω, *conceive, to be pregnant*, F. κυήσω, A. ἐκύησα, A. Mid. ἐκυησάμην, poetic ἐκῡσάμην. (§ 96. 10, 8.)

## Λ.

*ΛΑΒΩ*, see λαμβάνω.

λαγχάνω (*ΛΑΧΩ*), *receive by lot, obtain*, F. Mid. λήξομαι (Ionic λάξομαι), 2 A. ἔλαχον, Perf. εἴληχα and λέλογχα. (§§ 96. 7, 18, 19, 6: 76. N. 1.)

*ΛΑΘΩ*, see λανθάνω.

*ΛΑΚΩ*, see λάσκω.

λαμβάνω (*ΛΑΒΩ*), *receive, take*, Perf. εἴληφα, Perf. Pass. εἴλημμαι, A. Pass. ἐλήφθην, F. Mid. λήψομαι, 2 A. ἔλαβον, 2 A. Mid. ἐλαβόμην. (§§ 96. 7, 18: 76. N. 1.)

From ΛΑΜΒΩ, the Ionic has Perf. Pass. λέλαμμαι, A. Pass. ἐλάμφθην, F. Mid. λάμψομαι. It has also Perf. λελάβηκα. (§§ 96. 6, 10: 107. N. 4.)

λανθάνω (*ΛΑΘΩ, λήθω*), *am hid, escape notice*, Perf. Pass. λέλησμαι (in Homer λέλασμαι), F. Mid. λήσομαι, 2 A. ἔλαθον, 2 Perf. λέληθα, 2 A. Mid. ἐλαθόμην. Mid. λανθάνομαι (sometimes λήθομαι), *forget*. (§ 96. 7, 18.)

λάσκω (*ΛΑΚΩ*), *talk, gabble*, A. ἐλάκησα, F. Mid. λακήσομαι, 2 A. ἔλακον, 2 Perf. λέλᾱκα (Ionic λέληκα), 2 A. Mid. (Epic) λελακόμην. (§§ 96. 14, 10: 78. N. 2.)

λαύω, ἔλαυον or ἤλαυον, λαύσω, ἔλαυσα, used only in the compound ἀπολαύω, which see. (§ 78. N. 1.)

*ΛΑΧΩ*, see λαγχάνω.

λέγω, *collect*, ξω, ξα, Perf. εἴλοχα, Perf. Pass. εἴλεγμαι, 2 A. Pass. ἐλέγην. (§§ 76. N. 1: 98. N. 2.) *Λέγω, say*, is regular.

Note. Forms without the connecting vowel, 2 A. Mid. ἐλίγμην, 3d pers. sing. λίκτο, for ἐλιγόμην, ἐλίγετο. (§§ 92. N. 4: 7.)

*ΛΕΧΩ, cause to lie down*, ξω, ξα, A. Mid. ἐλεξάμην *lay down*,

*Imperat.* (in Homer) λέξεο, *Inf.* λέξασθαι, 2 A. Mid. ἐλέγμην *lay down*, 3d pers. sing. λέκτο, *Imperat.* λέξο. (§§ 88. N. 3: 92. N. 4: 9. 1: 7.)

*ΛΙΒΩ*, see λαμβάνω.

ληθάνω or λήθω, *cause to forget*, F. λήσω, 2 A. (Epic) λέλαθον, 2 A. Mid. (Epic) λελαθόμην. (§§ 96. 7: 78. N. 2.) See also λανθάνω.

ληκέω, Ionic, = λάσκω, which see.

*ΛΙΧΩ*, see λαγχάνω.

λούω (old λόω, λοέω), *wash, bathe*, λούσω, ἔλουσα, λέλουκα, λέλουμαι. Mid. λούομαι, commonly λοῦμαι, *wash myself, bathe*. (§ 96. 18, 10.)

The Present and Imperfect commonly drop the connecting vowels ο and ε. E. g. Pres. λοῦμεν for λούομεν, λοῦται for λούεται, λοῦνται for λούονται, λοῦσθαι for λούεσθαι, Imperf. ἔλουν for ἔλουον, ἐλοῦτο for ἐλούετο.

λύω, *loose, solve*, λῦσω, ἔλῡσα, λέλῡκα, λέλῡμαι, ἐλῠ́θην. (§ 95. N. 2.)

From ΛΥΜΙ, 2 A. Mid. (Epic) 3d pers. sing. λῦτο as Passive. — For the Perf. Pass. *Opt.* 3d pers. sing. λελῦτο, see above (§ 91. N. 4.)

*M.*

*ΜΑΘΩ*, see μανθάνω.

μαιμάω, see μάω.

μαίομαι (μάω), *feel, touch, handle*, F. Mid. μάσομαι, A. Mid. ἐμασάμην. (§§ 96. 18: 95. N. 1.)

*ΜΑΚΩ*, see μηκάομαι.

μανθάνω (*ΜΑΘΩ*), *learn, understand*, Perf. μεμάθηκα, F. Mid. μαθήσομαι, 2 A. ἔμαθον, 2 F. Doric μαθεῦμαι contracted from μαθέομαι. (§§ 96. 7, 10: 114. N. 2: 23. N. 1.)

μάρναμαι, *fight*, *Opt.* μαρναίμην or μαρνοίμην, Imperf. ἐμαρνάμην, inflected like ἵσταμαι.

μάρπτω (*ΜΑΡΠΩ*), *take hold of, seize*, F. μάρψω, A. ἔμαρψα, 2 A. ἔμαρπον (also ἔμαπον, without the ρ), 2 Perf. μέμαρπα. (§ 96. 2.)

μάχομαι (Ionic μαχέομαι), *fight, combat*, Perf. Mid. μεμάχημαι, F. Mid. μαχέσομαι (Epic μαχήσομαι), A. Mid. ἐμαχεσάμην, 2 F. Mid. μαχοῦμαι. (§§ 96. 10: 95. N. 2: 114. N. 2.)

μάω and μαιμάω, *desire, am eager, strive, feel a strong impulse*, 2 Perf. μέμαα synonymous with the Present. Mid. μάομαι, *desire, seek*, *Imperat.* μώεο, *Inf.* μῶσθαι. (§§ 96. N. 2: 116. N. 7.)

The 2 Perf. μέμαα is inflected, as far as it goes, like βέβαα. (§ 91. N. 7.)

μεθύσκω (μεθύω), *make drunk, intoxicate*, F. μεθῡ́σω, A. ἐμέθῡσα, A. Pass. ἐμεθῠ́σθην. Mid. μεθύσκομαι, *am intoxicated*. (§§ 96. 8: 95. N. 1.)

μεθύω, *am intoxicated*, equivalent to the Middle of the preceding.

*ΜΕΙΡΩ* (*ΜΕΡΩ*), *divide, share*, Perf. Pass. 3d pers. sing. εἵμαρται *it is fated*, *Part.* εἱμαρμένος *fated, destined*,

Pluperf. Pass. 3d pers. sing. *εἵμαρτο it was fated*, 2 A. *ἔμμορον I obtained*, 2 Perf. *ἔμμορα have obtained*. Mid. *μείρομαι, receive a share, obtain*. (§§ 96. 18, 19 : 76. N. 1 : 79. N. 3.)

The augment *ι* of the Perf. and Pluperf. Pass. takes the rough breathing.

The forms *μεμόρηται, μεμορμένος* are sometimes used for *εἵμαρται, εἱμαρμένος*. (§ 96. 13.)

*μέλλω, am about to be* or *do* any thing, *shall*, F. *μελλήσω*, A. *ἐμέλλησα*. (§ 96. 10.)

*μέλω, am a concern to*, F. *μελήσω*, A. *ἐμέλησα*, 2 Perf. (Epic) *μέμηλα*. (§ 96. 10, 18.)

The epic poets have Perf. Pass. 3d pers. sing. *μέμβλεται* for *μεμέλεται*. (§ 26. N.)

*μένω* and *μίμνω, remain*, F. *μενῶ*, A. *ἔμεινα*, Perf. *μεμένηκα*. (§§ 96. 1, 10 : 26. 1.)

*ΜΕΝΩ* (not to be confounded with the preceding), *intend, purpose*, 2 Perf. *μέμονα* synonymous with the Present. (§ 96. 19.)

*μηκάομαι* (*ΜΑΚΩ*), *bleat*, 2 A. *ἔμακον*, 2 Perf. *μέμηκα*. From *μεμήκω*, Imperf. *ἐμέμηκον*. (§ 96. 18, 10, 11.)

*μιαίνω, stain*, regular. Homer (Il. 4, 146) has A. Pass. 3d pers. plur. *μιάνθην* for *μιάνθεν* for *ἐμιάνθησαν*. (§ 92. N. 1.)

*μίγνῡμι* and *μίσγω* (*ΜΙΓΩ*), *mix*, F. *μίξω*, A. *ἔμιξα*, Perf. Pass. *μέμιγμαι*, A. Pass. *ἐμίχθην*, 2 A. Pass. *ἐμίγην*. (§ 96. 9, 14.)

Note. Form without the connecting vowel 2 A. Mid. 3d pers. sing. *ἴμικτο* or *μίκτο* for *ἐμίγετο*. (§§ 91. N. 4 : 7.)

*μιμνήσκω* (*ΜΝΑΩ*), *cause to remember, remind*, F. *μνήσω*, A. *ἔμνησα*, Perf. Mid. *μέμνημαι remember*, *Subj. μεμνῶμαι*, *Opt. μεμνῷμην* or *μεμνώμην* or *μεμνοίμην* (Ionic *μεμνεώμην*), *Imp. μέμνησο*, *Inf. μεμνῆσθαι*, *Part. μεμνημένος*, A. Pass. *ἐμνήσθην*, 3 F. *μεμνήσομαι*, F. Mid. *μνήσομαι*, A. Mid. *ἐμνησάμην*. Mid. *μιμνήσκομαι, remind myself, remember*. (§§ 96. 1, 8 : 91. N. 3 : 109. N. 1.)

*μίμνω*, see *μένω*.

*ΜΝΑΩ*, see *μιμνήσκω*.

*ΜΟΑΩ*, see *βλώσκω*.

*μῡκάομαι* (*ΜΤΚΩ*), *bellow, ἠσομαι, ησάμην*, 2 A. *ἔμυκον*, 2 Perf. *μέμῡκα*. (§ 96. 10.)

*N.*

*ναίω* (*ΝΑΩ*), *dwell*, A. *ἔνασα caused to dwell, placed*, Perf. Pass. *νένασμαι*, A. Pass. *ἐνάσθην*, F. Mid. *νάσομαι*, A. Mid. *ἐνασάμην*. (§§ 96. 18 : 95. N. 1 : 107. N. 1 : 109. N. 1.)

*νάσσω, pack closely, stuff*, F. *νάξω*, A. *ἔναξα*, Perf. Pass. *νένασμαι*. (§ 96. N. 4.)

*ΝΑΩ*, see *ναίω*.

*νέμω, distribute*, F. *νεμῶ* or *νεμήσω*, A. *ἔνειμα*, Perf. *νενέμηκα*, Perf. Pass. *νενέμημαι*, A. Pass. *ἐνεμήθην* or *ἐνεμέθην*. (§§ 96. 10 : 95. N. 2.)

*νέω* (*ΝΕΤΩ*), *swim*, A. *ἔνευσα*, Perf. *νένευκα*, F. Mid. *νεύσο-*

*μαι, νευσοῦμαι.* (§§ 96. N. 12 : 114. N. 1.)

*νίζω* or *νίπτω* (*NIBΩ*), *wash*, *νίψω, ἔνιψα, νένιμμαι, ἐνίφθην.* (§ 96. 2.)

*νοέω* (*NOΩ*), *think*, *νοήσω, ἐνόησα, νενόηκα, νενόημαι, ἐνοήθην.* (§ 96. 10.)

The Ionic has *νώσω, ἔνωσα*, &c. all from the simple Present.

*νυστάζω, feel sleepy*, *νυστάξω* and *νυστάσω, ἐνύσταξα* and *ἐνύστασα.* (§ 96. N. 6.)

*Ξ.*

*ξυρέω* and *ξυράω* (*ΞΤΡΩ*), *shave*, regular. Mid. *ξυρέομαι, ἀομαι*, commonly *ξύρομαι, shave myself, shave.*

*O.*

*ὄζω* (*ΟΔΩ*), *emit an odor, have the smell of, smell*, F. *ὀζήσω* (Ionic *ὀζέσω*), A. *ὤζησα*, 2 Perf. *ὄδωδα* synonymous with the Present. (§§ 96. 4, 10 : 95. N. 2.)

*οἴγω* or *οἰγνῦμι, open*, Imperf. *ἔῳγον*, F. *οἴξω*, A. *ἔῳξα*, Perf. *ἔῳχα*, Perf. Pass. *ἔῳγμαι*, A. Pass. *ἐῴχθην*, 2 Perf. *ἔῳγα stand open.* (§§ 96. 9 : 80. N. 3.) See also *ἀνοίγω.*

The epic poets change the diphthong *ῳ* into *ωϊ*, as *ὤϊξα* for *ᾤξα.*

*οἶδα*, see *ΕΙΔΩ.*

*οἰδαίνω* or *οἰδάνω* or *οἰδέω, swell*, F. *οἰδήσω*, A. *ᾠδησα*, Perf. *ᾴδηκα.*

*οἴχομαι, depart, am gone*, Perf. *οἴχωκα* (in Homer also *ᾤχηκα*), Perf. Pass. *ᾤχημαι*, F. Mid. *οἰχήσομαι.* (§ 96. 10.)

*οἴω* or *ὄΐω* (both Epic), *think, suppose*, A. Pass. *ᾠήθην* (Epic *ὠΐσθην*), F. Mid. *οἰήσομαι*, A. Mid. *ὠϊσάμην* (Epic). Mid. *οἴομαι* or *οἶμαι* (Epic *ὄΐομαι*), synonymous with the Active, Imperf. *ᾠόμην* or *ᾤμην.* (§§ 96. 10 : 109. N. 1.)

*ΟΙΩ*, F. *οἴσω*, A. *ᾖσα* (rare), *Imper. οἶσε*, F. Pass. *οἰσθήσομαι*, = *φέρω*, which see. (§§ 88. N. 3 : 109. N. 1.)

*ὀλισθαίνω* and *ὀλισθάνω* (*ΟΛΙΣΘΩ*), *slip, slide*, F. *ὀλισθήσω*, A. *ὠλίσθησα*, Perf. *ὠλίσθηκα*, 2 A. *ὤλισθον.* (§ 96. 7, 10.)

*ὄλλῡμι* (*ΟΛΩ*), *destroy, cause to perish*, F. *ὀλέσω* or *ὀλῶ*, A. *ὤλεσα*, Perf. *ὀλώλεκα*, 2 Perf. *ὄλωλα have perished*, F. Mid. *ὀλοῦμαι*, 2 A. Mid. *ὠλόμην.* Mid. *ὄλλυμαι, perish.* (§§ 96. 6, 10 : 81.)

Note. The poetic 2 A. Mid. *Part. ὀλόμενος* or *οὐλόμενος* has the force of an adjective, *destructive, fatal, pernicious.*

*ὄμνῡμι* (*ΟΜΩ*), *swear*, A. *ὤμοσα*, Perf. *ὀμώμοκα*, Perf. Pass. *ὀμώμοσμαι* and *ὀμώμομαι*, A. Pass. *ὠμόθην*, F. Mid. *ὀμοῦμαι.* (§§ 96. 9, 10 : 95. N. 1 : 107. N. 1 : 81.)

*ὀμόργνῡμι* (*ΟΜΟΡΓΩ*), *wipe off*, F. *ὀμόρξω*, A. *ὤμορξα*, A. Mid. *ὠμορξάμην.* (§ 96. 9.)

*ὀνίνημι* (*ΟΝΑΩ, ΟΝΗΜΙ*), *benefit*, F. *ὀνήσω*, A. *ὤνησα*, 2 A. Mid. *ὠνάμην* and *ὠνήμην.* Mid. *ὀνίναμαι, derive benefit, enjoy.* (§§ 96. N. 2 : 117. N. 15.)

*ΟΝΩΜΙ* (*ΟΝΟΩ, ΟΝΩ*), Pass. *ὄνομαι* (inflected like *δίδομαι* from *δίδωμι*), *blame, find*

*fault with, insult*, A. Pass. *ὠνόσθην*, F. Mid. *ὀνόσομαι*, A. Mid. *ὠνοσάμην* and *ὠνάμην*. (§§ 96. 10 : 95. N. 1 : 109. N. 1 : 117.)

The form *οὔνεσθε* (Il. 24, 241) stands for Pres. Pass. 2d pers. plur. *ὄνεσθε* from ΟΝΩ.

*ΟΠΩ*, Perf. Pass. *ὤμμαι*, A. Pass. *ὤφθην*, F. Mid. *ὄψομαι*, A. Mid. *ὀψάμην* (little used), 2 Perf. *ὄπωπα* (poetic), = *ὁράω*, which see. (§ 81.)

*ὁράω, see*, Imperf. *ἑώραον* (Ionic *ὥρων*), Perf. *ἑώρακα*, Perf. Pass. *ἑώραμαι*. From *ΕΙΔΩ* (which see), 2 A. *εἶδον, ἴδω, ἰδοιμι, ἰδέ, ἰδεῖν, ἰδών*, 2 A. Mid. *εἰδόμην, ἴδωμαι, ἰδοίμην, ἰδοῦ, ἰδέσθαι, ἰδόμενος*. From *ΟΠΩ* (which see), Perf. Pass. *ὤμμαι*, A. Pass. *ὤφθην*, F. Mid. *ὄψομαι*. (§ 80. N. 3.)

*ὄρνῡμι* (*ΟΡΩ*), *rouse, excite*, F. *ὄρσω*, A. *ὦρσα*, Perf. Mid. *ὀρώρεμαι*, 2 Perf. *ὄρωρα have risen*, 2 A. Mid. *ὠρόμην*. Mid. *ὄρνυμαι*, also *ὄρομαι, ὀρέομαι, rouse myself, arise*. (§§ 96. 9, 10 : 103. N. 1 : 104. N. 6 : 81.)

Note. Forms without the connecting vowel, 2 A. Mid. 3d pers. sing. *ὄρτο, Imperat.* 2d pers. sing. *ὄρσο* and *ὄρσεο, Inf. ὄρθαι, Part. ὄρμενος*. (§§ 92. N. 4 : 11.)

*ὀσφραίνομαι* (*ΟΣΦΡΩ*), *smell*, F. Mid. *ὀσφρήσομαι*, A. Mid. *ὠσφρησάμην* (later), 2 A. Mid. *ὠσφρόμην* rarely *ὠσφράμην*. (§§ 96. 7, 10 : 85. N. 2.)

*οὐρέω, mingo*, Imperf. *ἐούρεον*, F. Mid. *οὐρήσομαι*. (§ 80. N. 2.)

*οὐτάω, wound*, regular. From *ΟΤΤΗΜΙ*, 2 A. *οὐτην, Inf.* (Epic) *οὐτάμεναι* or *οὐτάμεν*, 2 A. Mid. *Part. οὐτάμενος* as Passive, *wounded*. (§ 117. N. 10, 17.)

*ὀφείλω* (*ΟΦΕΛΩ*), *owe, must, ought*, F. *ὀφειλήσω*, A. *ὠφείλησα*. (§ 96. 18, 10.)

The 2 A. *ὤφελον* and *ὄφελον, ες, ε*, always expresses a *wish, O that! would to God!* (§ 217. N. 3, 4.)

*ὀφλισκάνω* (*ΟΦΛΩ*), *incur, forfeit*, F. *ὀφλήσω*, Perf. *ὤφληκα*, 2 A. *ὤφλον*. (§ 96. 8, 7, 10.)

## *Π.*

*ΠΑΘΩ*, see *πάσχω*.

*παίζω, play, jest*, *ἔπαισα, πέπαισμαι, ἐπαίσθην*, F. Mid. *παίξομαι, παιξοῦμαι*. In later writers, *ἔπαιξα, πέπαιγμαι, ἐπαίχθην*. (§§ 96. N. 6 : 114. N. 1.)

*παίω, strike*, F. *παίσω* and *παιήσω*, A. *ἔπαισα*, Perf. *πέπαικα*, Perf. Pass. *πέπαισμαι*, A. Pass. *ἐπαίσθην*. (§§ 96. 10 : 107. N. 1 : 109. N. 1.)

*πάσχω* (*ΠΑΘΩ, ΠΕΝΘΩ*), *suffer*, A. *ἔπηα* (not common), F. Mid. *πείσομαι* (rarely *πήσομαι*), 2 A. *ἔπαθον*, 2 Perf. *πέπονθα* (rarely *πέπηθα*). (§§ 96. 6, 18, 19, N. 10 : 12. 5.)

Note. The form *πίπτεσθε* (Od. 23, 53), for *πιπτόνθατε*, is obtained as follows: ΠΑΘΩ, ΠΟΘΩ, *πίποθα, πίπτο-σθε* (for *πίποθ-σθε*) with the Passive termination *σθε*. (§§ 96. 19 : 10. 2.)

*πατέομαι* (*ΠΑΩ*), *eat*, Perf. Pass. *πέπασμαι*, A. Mid.

*ἐπᾰσάμην*. (§§ 95. N. 1: 107. N. 1.)

*ΠΑΩ*, Perf. Mid. *πέπᾱμαι, possess, acquire*, A. Mid. *ἐπᾱσάμην*.

*πείθω* (*ΠΙΘΩ*), *persuade, πείσω*, *ἔπεισα, πέπεικα, πέπεισμαι, ἐπείσθην*, 2 A. *ἔπιθον*, (poetic), 2 Perf. *πέποιθα trust*, 2 A. Mid. *ἐπιθόμην*. Mid. *πείθομαι, trust, believe, obey*. (§ 96. 18, N. 14.)

NOTE. The form *ἐπίπιθμεν* stands for 2 Pluperf. 1st pers. plur. *ἐπεποίθειμεν*. (§ 91. N. 6.)

*πελάζω* and *πελάω, cause to approach, bring near, approach, come near, πελάσω, ἐπέλασα, ἐπελάσθην* and *ἐπλάσθην*. From *ΠΛΗΜΙ* comes 2 A. Mid. *ἐπλήμην*. (§§ 26. 1: 117. N. 15.)

*πέλω, revolve, move about, am*, Imperf. 3d. pers. sing. *ἔπλε* for *ἔπελε*. Mid. *πέλομαι* synonymous with the Active, *Part. πλόμενος* used only in composition, Imperf. 2d pers. sing. *ἔπλεο ἔπλευ thou art*, 3d pers. sing. *ἔπλετο he is*. (§§ 26. 1: 23. N. 1.)

*ΠΕΝΘΩ*, see *πάσχω*.

*πέποσθε*, see *πάσχω*.

*πέρδω, pedo*, F. Mid. *παρδήσομαι*, 2 A. *ἔπαρδον*, 2 Perf. *πέπορδα*. Mid. *πέρδομαι*, synonymous with the Active. (§ 96. 19, 10.)

*πέρθω, sack, πέρσω, ἔπερσα*, 2 A. *ἔπραθον*. (§§ 96. 19: 26. 2.)

NOTE. Homer has 2 A. Mid. *Inf. πέρθαι* without the connecting vowel for *περθέσθαι*. (§§ 92. N. 4: 10. 2: 11.)

*πέσσω*, later *πέπτω, boil, digest*, F. *πέψω*, A. *ἔπεψα*, Perf. Pass. *πέπεμμαι*, A. Pass. *ἐπέφθην*. (§ 96. 2.)

*πετάννῡμι* (*ΠΕΤΑΩ*), *expand, spread*, F. *πετάσω* or *πετῶ*, A. *ἐπέτασα*, Perf. Pass. *πέπταμαι*, A. Pass. *ἐπετάσθην*. (§§ 96. 9: 95. N. 1: 102. N. 2: 109. N. 1: 26. 1.)

*πέτομαι, fly*, F. Mid. *πετήσομαι*, 2 A. *ἐπτόμην* (for *ἐπετόμην*), *πτῶμαι, πτοίμην, πτέσθαι, πτόμενος*. (§§ 96. 10: 26. 1.)

*ΠΕΤΩ*, see *πίπτω*.

*ΠΕΥΘΟΜΑΙ*, see *πυνθάνομαι*.

*πέφνον*, see *ΦΕΝΩ*.

*πήγνῡμι* (*ΠΑΓΩ*), later *πήσσω, fix, fasten*, F. *πήξω*, A. *ἔπηξα*, Perf. Pass. *πέπηγμαι*, A. Pass. *ἐπήχθην*, 2 Perf. *πέπηγα stand fast*, 2 A. Pass. *ἐπάγην*. (§ 96. 18, 9, 3.)

*ΠΗΘΩ*, see *πάσχω*.

*ΠΙΘΕΩ* (*ΠΙΘΩ*), *obey, follow, trust, πιθήσω* also *πεπιθήσω, ἐπίθησα*. (§ 96. 10, 11.)

*ΠΙΘΩ*, see *πείθω* and the preceding.

*πίλνημι* and *πιλνάω* (*πελάω*), Mid. *πίλναμαι*, = *πελάζω*, which see. (§ 96. 16, 6.)

*πίμπλημι* and *πιμπλάω* (*ΠΛΑΩ*), *fill*, F. *πλήσω*, A. *ἔπλησα*, Perf. *πέπληκα*, Perf. Pass. *πέπλησμαι*, A. Pass. *ἐπλήσθην*, 2 A. Mid. *ἐπλήμην*, *Opt. πλείμην*, *Imperat. πλῆσο*, *Part. πλήμενος*. (§§ 96. 1: 107. N. 1: 109. N. 1: 117. N. 15.)

The letter *μ*, in the first syllable, is dropped when, in composition,

another *μ* comes to stand before the first syllable of this verb; as *ἐμ-πίμπλημι*, not *ἐμ-πίμπλημι*. The same is observed of *πίμπρημι*.

*πίμπρημι* and *πιμπράω* (*ΠΡΑΩ*), *burn*, F. *πρήσω*, A. *ἔπρησα*, Perf. Pass. *πέπρησμαι*, A. Pass. *ἐπρήσθην*. (§§ 96. 1: 107. N. 1: 109. N. 1.)

For the omission of *μ*, in composition, see *πίμπλημι*.

*πίνω* (*ΠΙΩ*), *drink*, 2 A. *ἔπιον*, 2 F. Mid. *πιοῦμαι* (later). Pass. *πίομαι*, as F. Active, *shall drink*. From *ΠΟΩ*, Perf. *πέπωκα*, Perf. Pass. *πέπομαι*, A. Pass. *ἐπόθην*. From *ΠΙΜΙ*, 2 A. *Imperat.* 2d pers. sing. *πῖθι*. (§§ 96. 5: 114. N. 2: 95. N. 2: 117. N. 14.)

*πιπίσκω* (*ΠΙΩ*), *cause to drink, give to drink*, F. *πίσω*, A. *ἔπισα*. (§ 96. 1, 8.)

*πιπράσκω* (*περάω*), *sell*, Perf. *πέπρακα*, Perf. Pass. *πέπραμαι*, A. Pass. *ἐπράθην*, 3 F. *πεπράσομαι*. (§§ 96. 1, 8: 26. 1.)

*πίπτω* (*ΠΕΤΩ*), *fall*, A. *ἔπεσα* (little used), Perf. *πέπτωκα*, 2 A. *ἔπεσον* (Doric *ἔπετον*), 2 Perf. *Part.* *πεπτεώς, πεπτηώς, πεπτώς*, 2 F. Mid. *πεσοῦμαι*. (§§ 96. 1, 19, 17, 15: 114. N. 2.)

*πιτνάω* and *πίτνημι* (*ΠΕΤΑΩ*), = *πετάννυμι*, which see. (§ 96. 16, 6: 117.)

*πιτνέω* (*ΠΕΤΩ*), = *πίπτω*, which see. (§ 96. 16, 5, 10.)

*πιφάσκω* or *πιφαύσκω* (*ΦΑΩ*), *show, make known, communicate*. (§ 96. 1, 8.)

*ΠΙΩ*, see *πίνω, πιπίσκω*.

*ΠΛΑΓΩ*, see *πλάζω, πλήσσω*.

*πλάζω* (*ΠΛΑΓΩ*), *cause to wander*, F. *πλάγξω*, A. *ἔπλαγξα*, A. Pass. *ἐπλάγχθην*. Mid. *πλάζομαι, wander about, rove*. (§ 96. 3, 6.)

*πλέω* (*ΠΛΕΥΩ*), *sail*, *ἔπλευσα*, Perf. *πέπλευκα*, Perf. Pass. *πέπλευσμαι*, A. Pass. *ἐπλεύσθην*, F. Mid. *πλεύσομαι, πλευσοῦμαι*. (§§ 96. N. 12: 107. N. 1: 114. N. 1.)

*πλήσσω* (*ΠΛΑΓΩ*), rarely *πλήγνῡμι, strike*, F. *πλήξω*, A. *ἔπληξα*, Perf. Pass. *πέπληγμαι*, 2 A. *πέπληγον* (Epic), 2 Perf. *πέπληγα*, 2 A. Pass. *ἐπλήγην* (in composition *ἐπλάγην*), 2 A. Mid. (Epic) *πεπληγόμην*. (§§ 96. 18, 3, 9: 78. N. 2.)

*πλώω* (*πλέω*), *ώσω*, &c. 2 A. (from *ΠΛΩΜΙ*) *ἔπλων*, *Part.* *πλώς*, G. *πλῶντος*, Ionic, = *πλέω*, which see. (§§ 96. 19: 117. N. 14.)

*πνέω* (*ΠΝΕΥΩ, ΠΝΥΩ*), *blow, breathe*, A. *ἔπνευσα*, Perf. *πέπνευκα*, Perf. Pass. *πέπνευσμαι*, A. Pass. *ἐπνεύσθην*, F. Mid. *πνεύσομαι, πνευσοῦμαι*. (§§ 96. N. 12: 107. N. 1: 109. N. 1: 114. N. 1.)

Poetic forms, Perf. Pass. *πέπνυμαι, am prudent, animated, intelligent*, A. Pass. 3d pers. sing. *ἐπνύνθη* used in the compound *ἀμ-πνύνθη*, from *ἀναπνέω*, 2 A. Mid. (from ΠΝΥΜΙ) *ἐπνῡμην*. (§§ 96. 6: 117. N. 15.)

*ποθέω, long for, desire, miss*, *ποθέσω* and *ποθήσω*, *ἐπόθησα*, *πεπόθηκα*, *πεπόθημαι*, *ἐποθέσθην*. (§§ 95. N. 2: 109. N. 1.)

*ΠΟΡΩ, give*, 2 A. ἔπορον, Perf. Pass. 3d. pers. sing. *πέπρωται it has been decreed by fate, Part. πεπρωμένος destined.* (§ 96. 17.)

*ΠΟΩ*, see *πίνω*.

*ΠΡΑΩ*, see *πίμπρημι*.

*ΠΡΙΑΜΑΙ, buy*, 2 A. Mid. *ἐπριάμην, πρίωμαι, πριαίμην, πρίασο* or *πρίω, πρίασθαι, πριάμενος.* (§ 117. N. 9.)

*ΠΡΟΩ*, see *ΠΟΡΩ*.

*ΠΤΑΩ*, see *ἵπταμαι, πτήσσω*.

*πτήσσω, crouch*, F. *πτήξω*, A. ἔπτηξα, Perf. ἔπτηχα. From *ΠΤΑΩ* comes 2 Perf. Part. *πεπτηώς*. From *ΠΤΗΜΙ*, 2 A. 3d pers. on dual *πτήτην*, in composition *καταπτήτην*. (§§ 96. 3: 99. N.: 117. 12.)

*ΠΤΟΩ*, see *πίπτω*.

*πυνθάνομαι* (*ΠΤΘΩ*), poetic *πεύθομαι, inquire*, Perf. Mid. *πέπυσμαι*, F. Mid. *πεύσομαι*, 2 A. Mid. *ἐπυθόμην*. (§ 96. 18, 7.)

*P.*

*ῥαίνω, sprinkle*, regular. From *ῥΑΔΩ*, A. *Imperat.* 2d pers. plur. *ῥάσσατε*, Perf. Pass. 3d pers. plur. *ἐρράδαται*, Epic. (§§ 104. N. 4: 91. N. 2.)

*ῥέζω* or *ἔρδω* or *ΕΡΓΩ*, F. *ῥέξω*, A. ἔῤῥεξα (Epic also ἔρξα), 2 Perf. *ἔοργα*, 2 Pluperf. *ἐώργειν*. (§ 80. N. 2, 3.

*ῥέω* (*ῥΕΤΩ, ῥΤΩ*), *flow*, A. ἔῤῥευσα, Perf. *ἐῤῥύηκα*, F. Mid. *ῥεύσομαι* or *ῥυήσομαι*, 2 A. Pass. *ἐῤῥύην*. (§ 96. 18, 10, N. 12.)

*ῥΕΩ*, Perf. *εἴρηκα*, Perf. Pass. *εἴρημαι*, A. Pass. *ἐῤῥήθην* or *ἐῤῥέθην* (not Attic *εἰρήθην, εἰρέθην*), 3 F. *εἰρήσομαι*, = *ΕΙΠΩ*, which see. (§§ 76. N. 1: 95. N. 2.)

*ῥήγνῡμι* (*ῥΑΓΩ*), later *ῥήσσω, tear, burst*, F. *ῥήξω*, A. ἔῤῥηξα, 2 Perf. ἔῤῥωγα *am torn to pieces*, 2 A. Pass. *ἐῤῥάγην*. (§ 96. 18, 9, 3, 19.)

*ῥιγέω* (*ῥΙΓΩ*), *shudder*, *ῥιγήσω*, &c. 2 Perf. ἔῤῥῑγα synonymous with the Present. (§ 96. 10.)

*ῥΟΩ*, see *ῥώννυμι*.

*ῥΡΤΩ*, see *ῥέω, flow*.

*ῥΩΙΓΩ*, see *ῥήγνυμι*.

*ῥώννῡμι* (*ῥΟΩ*), *strengthen*, F. *ῥώσω*, A. ἔῤῥωσα, Perf. ἔῤῥωκα, Perf. Pass. *ἔῤῥωμαι*, *Imp.* ἔῤῥωσο *farewell*, &c. A. Pass. *ἐῤῥώσθην*. (§§ 96. 9: 109. N. 1.)

*Σ.*

*σαλπίζω* (*ΣΑΛΠΙΓΩ*), *sound a trumpet*, F. *σαλπίγξω*, later *σαλπίσω*, A. *ἐσάλπιγξα*, later *ἐσάλπισα*. (§ 96. 6, N. 6.)

*σαόω* (rarely *σάω*), *save, σαώσω*, &c. From *ΣΑΩΜΙ* comes Imperf. Act. 3d pers. sing. (Epic) *σάω*. (§§ 96. 10: 78. N. 3: 117.)

*σβέννῡμι* (*ΣΒΕΩ*), *extinguish*, F. *σβέσω*, A. ἔσβεσα, Perf. Pass. ἔσβεσμαι, A. Pass. *ἐσβέσθην*. From *ΣΒΗΜΙ*, 2 A. ἔσβην, *σβείην, σβῆναι*. (§§ 96. 9: 95. N. 2: 107. N. 1: 109. N. 1.)

*σεύω* (*ΣΤΩ*), *shake, move, agitate*, F. *σεύσω*, A. ἔσσευα, Perf. Pass. *ἔσσυμαι*, Pluperf. Pass. *ἐσσύμην*, A. Pass. *ἐσ-*

*σύθην* sometimes *ἐσύθην*. From *ΣΤΜΙ*, 2 A. Mid. *ἐσσύμην* and *σύμην*. Mid. *σεύομαι* and, without the connecting vowel, *σεῦμαι*. (§§ 96. 18: 104. N. 1: 78. N. 3: 79. N. 3.)

*σκεδάννῡμι* (*ΣΚΕΔΑΩ*), *scatter, disperse, spread*, F. *σκεδάσω* or *σκεδῶ*, A. *ἐσκέδασα*, Perf. *ἐσκέδακα*, Perf. Pass. *ἐσκέδασμαι*, A. Pass. *ἐσκεδάσθην*. (§§ 96. 9: 102. N. 2: 107. N. 1: 109. N. 1.)

*σκέλλω* (*ΣΚΕΛΩ*, *ΣΚΛΑΩ*), *dry, cause to wither*, F. *σκελῶ*, A. *ἔσκηλα*, Perf. *ἔσκληκα am dried up*, F. Mid. *σκλήσομαι*. From *ΣΚΛΗΜΙ*, 2 A. *ἔσκλην*, *σκλαίην*, *σκλῆναι*. Mid. *σκέλλομαι*, *wither*. (§ 96. 6, 17, 18.)

*σκίδνημι* (*ΣΚΕΔΑΩ*), Mid. *σκίδναμαι*, = *σκεδάννυμι*, which see. (§ 96. 6, 16.)

*σοῦμαι* (*σεύω*), *Imp.* 2d pers. sing. *σοῦσο*, 2 A. Pass. 3d pers. sing. *ἔσσουα*, in composition *ἀπέσσουα* (Laconic) *he is gone, he is dead*, = *σεῦμαι* from *σεύω*, which see. (§ 96. N. 15.)

*σόω*, see *σώζω*.

*σπέσθαι*, see *ἕπω*.

*ΣΤΑΩ*, see *ἵστημι*.

*στερέω* or *στερίσκω* (*ΣΤΕΡΩ*), *deprive, bereave*, F. *στερήσω*, A. *ἐστέρησα*, Perf. *ἐστέρηκα*, Perf. Pass. *ἐστέρημαι*, A. Pass. *ἐστερήθην*, 2 A. Pass. *Part. στερείς* (poetic). Pass. *στερέομαι* or *στέρομαι*. (§ 96. 8, 10.)

*στορέννῡμι* or *στόρνῡμι* or *στρώννῡμι* (*ΣΤΟΡΩ*), *strew, spread*, F. *στορέσω*, *στρώσω*, A. *ἐστόρεσα*, *ἔστρωσα*, Perf. Pass. *ἔστρωμαι*, A. Pass. *ἐστορέσθην*, *ἐστρώθην*. (§§ 96. 10, 9, 17: 95. N. 1: 109. N. 1.)

*στυγέω* (*ΣΤΤΙΩ*), *fear, hate, stygήσω*, &c. 2 A. *ἔστυγον*. Aor. also *ἔστυξα I terrified*. (§ 96. 10.)

*σχεῖν*, see *ἔχω*, *ἴσχω*.

*σώζω* (Epic *σόω*), *save*, *σώσω*, *ἔσωσα*, *σέσωκα*, *σέσωσμαι*, *ἐσώθην*.

*σώω* (*σάω*), = preceding. (§ 116. N. 7.)

*T.*

*ΤΑΓΩ*, see *ΤΑΩ*, *take*.

*ΤΑΛΑΩ*, *bear, suffer, venture*, A. *ἐτάλασα*, Perf. *τέτληκα*, 2 Perf. *τέτλαα*, *Opt. τετλαίην*, *Imp. τέτλαθι*, *Infin. τετλάναι*. From *ΤΑΗΜΙ*, 2 A. *ἔτλην*, *τλῶ*, *τλαίην*, *τλῆθι*, *τλῆναι*, *τλάς*. (§§ 26. 1: 95. N. 2: 91. N. 7: 117. 12.)

*τάμνω*, F. *ταμέω*, Ionic, = *τέμνω*.

*ΤΑΩ*, *ΤΑΓΩ*, *take*, *Imperat.* 2d pers. sing. *τῆ* (contracted from *τάε*) *take thou*, 2 A. *Part. τεταγών*, Epic. (§§ 23. N. 1: 78. N. 2.)

*τείνω* (*ΤΕΝΩ*, *ΤΑΩ*), *stretch, extend*, F. *τενῶ*, A. *ἔτεινα*, Perf. *τέτακα*, Perf. Pass. *τέταμαι*, A. Pass. *ἐτάθην*. (§ 96. 19, 5, 18.)

*ΤΕΚΩ*, see *τίκτω*.

*τέμνω* (rarely *τέμω*), *cut*, F. *τεμῶ*, Perf. *τέτμηκα*, Perf. Pass. *τέτμημαι*, A. Pass. *ἐτμήθην*, 2 A. *ἔτεμον* and *ἔταμον*, 2 A. M. *ἐταμόμην*. (§ 96. 5, 17, 19.)

*τέτμον* or *ἔτετμον*, *I found, met with*, a defective 2 A. Act (§ 78. N. 2.)

*ΤΕΤΧΩ*, see *τυγχάνω*.

*τῆ*, see *ΤΑΩ*, *take*.

*ΤΙΕΩ*, Perf. *Part.* *τετιηώς afflicted*, Perf. Mid. *τετίημαι am afflicted, am sorrowful.* (§§ 99. N.)

*τίθημι* (rarely *τιθέω*, *θέω*), *put, place*, F. *θήσω*, A. *ἔθηκα*, Perf. *τέθεικα*, Perf. Pass. *τέθειμαι*, A. Pass. *ἐτέθην*, A. Mid. *ἐθηκάμην* (not Attic), 2 A. *ἔθην*, *θῶ*, *θείην*, *θέτι* or *θές*, *θεῖναι*, *θείς*, 2 A. Mid. *ἐθέμην*. (§§ 96. 1: 104. N. 2: 95. N. 2, 4: 14. 3, N. 3: 117. N. 11, 13.)

*τίκτω* (*ΤΕΚΩ*), *bring forth*, F. *τέξω*, A. Pass. (later) *ἐτέχθην*, F. Mid. *τέξομαι*, 2 A. *ἔτεκον*, 2 Perf. *τέτοκα*, 2 F. Mid. *τεκοῦμαι*, 2 A. Mid. (poetic) *ἐτεκόμην*. (§§ 96. N. 3: 114. N. 2.)

*τίνω*, *τίνῦμι*, *τίννῦμι*, = *τίω*, *honor*, which is regular. (§ 96. 5, 9.)

*τιτράω* (*ΤΡΑΩ*), *bore*, F. *τρήσω*, A. *ἔτρησα*, Perf. *τέτρηκα*, Per. Pas. *τέτρημαι*. (§ 96. 1.)

*τιτρώσκω* (*ΤΟΡΩ*), *wound*, F. *τρώσω*, A. *ἔτρωσα*, Perf. *τέτρωκα*, Perf. Pass. *τέτρωμαι*, A. Pass. *ἐτρώθην*. (§ 96. 17, 1, 8.)

*τιτύσκομαι* (*ΤΥΚΩ*), *prepare, take aim at*, 2 A. *τέτυκον*, 2 A. Mid. *τετυκόμην*, Epic. (§§ 96. 1, 14: 78. N. 2.)

*ΤΛΑΩ*, see *ΤΑΛΑΩ*.

*ΤΜΕΩ*, *ΤΜΑΩ*, see *τέμνω*.

*τορέω* (*ΤΟΡΩ*), *pierce*, *τορήσω*, &c. 2 A. *ἔτορον*. (§ 96. 10.)

*ΤΟΡΩ*, see *τιτρώσκω*, *τορέω*.

*τόσσαι*, *τόσσας*, = *τυχεῖν*, *τυχών*, from *τυγχάνω*, which see.

*ΤΡΑΓΩ*, see *τρώγω*.

*ΤΡΑΩ*, see *τιτράω*.

*τρέφω* (*ΘΡΕΦΩ*), *nourish, feed, support*, F. *θρέψω*, A. *ἔθρεψα*, Perf. *τέτροφα*, Perf. Pass. *τέθραμμαι*, A. Pass. *ἐθρέφθην*, 2 A. *ἔτραφον* (Epic), 2 A. Pass. *ἐτράφην*. (§§ 14. 3: 96. 19: 107. N. 6.)

*τρέχω* (*ΘΡΕΧΩ*), *run*, A. *ἔθρεξα*, F. Mid. *θρέξομαι*. From *ΔΡΑΜΩ* or *ΔΡΕΜΩ* (which see) come Perf. *δεδράμηκα*, Perf. Pass. *δεδράμημαι*, 2 A. *ἔδραμον*, 2 Perf. *δέδρομα* (Epic), F. Mid. *δραμοῦμαι*. (§ 14. 3.)

*τρώγω* (*ΤΡΑΓΩ*), *eat, gnaw*, F. Mid. *τρώξομαι*, 2 A. *ἔτραγον*. (§ 96. 19.

*τυγχάνω* (*ΤΤΧΩ*), *happen, attain*, A. *ἐτύχησα* (Epic), Perf. *τετύχηκα*, Perf. Mid. (poetic) *τέτυγμαι* or *τέτευγμαι*, F. Mid. *τεύξομαι*, 2 A. *ἔτυχον*. (§ 96. 7, 10, 18.)

*τύπτω* (*ΤΤΠΩ*), *strike*, F. *τύψω* commonly *τυπτήσω*, A. *ἔτυψα*, Perf. *τέτυφα*, 2 Perf. *τέτυμμαι* commonly *τετύπτημαι*, A. Pass. *ἐτύφθην*, 2 A. Pass. *ἐτύπην*. (§ 96. 2, 10.)

## *Υ.*

*ὑπεμνήμυκε*, see *ἠμύω*.

*ὑπισχνέομαι* and *ὑπίσχομαι* (*ὑπό*, *ἰσχνέομαι*, *ἴσχομαι*), *promise*, Perf. Pass. *ὑπέσχημαι*, A. Pass. *ὑπεσχέθην*, F. Mid. *ὑποσχήσομαι*, 2 A. Mid. *ὑπεσχόμην*.

## *Φ.*

*ΦΑΓΩ*, 2 A. *ἔφαγον*, Pass. *φάγομαι* (later) as F. Active, = *ἐσθίω*, which see.

*φάσκω*, see *φημί*.

*ΦΑΩ*, see *πιφάσκω*, *ΦΕΝΩ*, *φημί*.

*ΦΕΝΩ* (*ΦΑΩ*), *kill*, Perf. Pass. *πέφαμαι*, 3 F. *πεφήσομαι*, 2 A. *πέφνον* or *ἔπεφνον*. (§§ 96. 5, 19 : 95. N. 2 : 78. N. 2 : 26. 1.)

*φέρω*, *bring*, *carry*, *bear*, Imperf. *ἔφερον*. From *ΟΙΩ*, F. *οἴσω*, A. *Imperat.* 2d pers. sing. *οἶσε*. From *ΕΝΕΙΚΩ* (which see), A. *ἤνεγκα*, Perf. *ἐνήνοχα*, Perf. Pass. *ἐνήνεγμαι*, A. Pass. *ἠνέχθην*, 2 A. *ἤνεγκον*.

*φεύγω* (*ΦΥΓΩ*), *flee*, *escape*, F. Mid. *φεύξομαι*, *φευξοῦμαι*, 2 A. *ἔφυγον*, 2 Perf. *πέφευγα*. (§§ 96 18 : 114. N. 1.)

Homer has also 2 Perf. *Part.* *πιφυζότες* (as form ΦΥΖΩ), and Perf. Pass. *Part.* *πεφυγμένος having escaped.*

*φημί* and *φάσκω* (*ΦΑΩ*), *say*, Imperf. *ἔφην*, F. *φήσω*, A. *ἔφησα*, Perf. Pass. *πέφασμαι*, 2 A. Mid. *ἐφάμην*, *Imperat.* *φάο* (Epic), *Infin.* *φάσθαι*. (§§ 96. 8 : 95. N. 2 : 107. N. 1 : 117. N. 9.)

The Present and Imperfect Active are inflected as follows :

Present.

| | | | |
|---|---|---|---|
| IND. *S.* | *φημί* | *D.* *φαμέν* | *P.* *φαμέν* |
| | *φής* | *φατόν* | *φατέ* |
| | *φησί*(*ν*) | *φατόν* | *φασί*(*ν*) |

SUBJ. *S.* *φῶ*, *φῇς*, *φῇ*, *D.* *φῶμεν*, *φῆτον*, *φῆτον*, *P.* *φῶμεν*, *φῆτε*, *φῶσι*(*ν*).

OPT. *S.* *φαίην*, *φαίης*, *φαίη*, *D.* *φαίημεν*, *φαίητον*, *φαιήτην*, *P.* *φαίημεν*, *φαίητε*, *φαίησαν* or *φαῖεν*.

| | | | |
|---|---|---|---|
| IMP. *S.* | *φάθι* (§ 14. N. 4) | *D.* *φάτον* | *P.* *φάτε* |
| | *φάτω* | *φάτων* | *φάτωσαν*, *φάντων* |

INF. *φάναι*.

PART. *φάς*, *φᾶσα*, *φάν*, G. *φάντος*.

Imperfect.

| | | |
|---|---|---|
| *S.* *ἔφην* | *D.* *ἔφαμεν* | *P.* *ἔφαμεν* |
| *ἔφης*, *ἔφησθα* | *ἔφατον* | *ἔφατε* |
| *ἔφη* | *ἐφάτην* | *ἔφασαν* |

NOTE 1. The 2d pers. sing. of the *Ind.* is very often written *φῆς*.

NOTE 2. For the 2d pers. sing. of the Imperfect, see above (§ 84. N. 6).

*φθάνω* (*ΦΘΑΩ*), *come before*, *anticipate*, F. *φθάσω*, A. *ἔφθασα*, Perf. *ἔφθακα*, F. Mid. *φθήσομαι*. From *ΦΘΗΜΙ*, 2 A. *ἔφθην*, *φθῶ*, *φθαίην*, *φθῆναι*, *φθάς*, 2 A. Mid. *ἐφθάμην*, *φθάμενος*. (§§ 96. 5 : 95. N. 2 : 117.)

*φθίνω, φθίω, consume, perish, φθίσω,* ἔφθισα, ἔφθικα, ἔφθιμαι. From *ΦΘΙΜΙ,* 2 A. Mid. ἐφθίμην, *Subj. φθίωμαι, Opt. φθίμην, Inf. φθίσθαι, Part. φθίμενος.* (§§ 96. 5 : 117. N. 14.)

*φιλέω, love,* regular. From the simple *ΦΙΛΩ,* A. Mid. ἐφῑλάμην, *Imperat.* 2d pers. sing. *φῖλαι,* Epic.

*φορέω, carry, bear, wear,* regular. From *ΦΟΡΗΜΙ, Inf.* (in Homer) *φορῆναι.* (§ 117. N. 17.)

*φρέω* (*φέρω*), *φρήσω,* &c. used only in composition. From *ΦΡΗΜΙ* comes 2 A. *Imp. φρές.* (§§ 96. 17 : 117. N. 11.)

*ΦΤΓΩ, ΦΤΖΩ,* see *φεύγω.*

*φύω, produce, φύσω,* ἔφυσα, *πέφυκα am,* 2 Perf. *πέφυα am,* 2 A. Pass. (later) ἐφύην. From *ΦΥΜΙ,* 2 A. ἔφυν *am, Subj. φῦω, Opt. φῦην, Inf. φῦναι, Part. φύς.* (§ 117. N. 7, 16.)

## X.

*ΧΑΔΩ,* see *χάζω, χανδάνω.*

*χάζω* (*ΧΑΔΩ, ΚΑΔΩ*), *yield, give way,* F. *κεκαδήσω shall deprive,* 2 A. *κέκαδον I made to give way, deprived,* 2 A. Mid. *κεκαδόμην.* (§§ 96. 4, 10, 11 : 78. N. 2.)

*χαίνω* (*ΧΑΝΩ, ΧΑΩ*), commonly *χάσκω, gape,* 2 A. ἔχανον, 2 Perf. *κέχηνα,* F. Mid. *χανοῦμαι.* (§ 96. 5, 18, 8.)

*χαίρω* (*ΧΑΡΩ*), *rejoice,* F. *χαιρήσω,* Perf. *κεχάρηκα,* Perf. Pass. *κεχάρημαι* (poetic *κέχαρμαι*), A. Mid. ἐχηράμην (poetic), 2 A. Pass. ἐχάρην, 2 A. Mid. *κεχαρόμην* (Epic). Homer has also F. *κεχαρήσω, κεχαρήσομαι.* (§§ 96. 18, 10, 11 : 78. N. 2.)

*χανδάνω* (*ΧΑΔΩ, ΧΑΝΔΩ, ΧΕΝΔΩ*), *contain, hold, receive,* F. Mid. *χείσομαι,* 2 A. ἔχαδον, 2 Perf. *κέχανδα.* (§§ 96. 6, 7, 19 : 12. 5.)

*χάσκω,* see *χαίνω.*

*χέζω* (*ΧΕΔΩ*), *caco,* A. ἔχεσα and ἔχεσον, Perf. Pass. *κέχεσμαι,* F. Mid. *χέσομαι, χεσοῦμαι,* 2 Perf. *κέχοδα.* (§§ 96. 4, 19 : 85. N. 2 : 114. N. 1.)

*χέω* (*ΧΕΤΩ, ΧΤΩ*), *pour,* F. *χέω* sometimes *χεύσω,* A. ἔχεα sometimes ἔχευσα (Epic ἔχευα), Perf. *κέχυκα,* Perf. Pass. *κέχυμαι,* A. Pass. ἐχύθην. From *ΧΥΤΜΙ,* 2 A. Mid. ἐχύμην. (§§ 96. 18, N. 12 : 95. N. 1 : 102. N. 2 : 104. N. 1 : 117.)

*χόω,* see *χώννυμι.*

*ΧΡΑΙΣΜΩ, help,* F. *χραισμήσω,* A. ἐχραίσμησα, 2 A. ἔχραισμον. (§ 96. 10.)

*χράω, deliver an oracle, χρήσω,* &c. Mid. *χράομαι, use.* (§§ 95. N. 3 : 116. N. 2.)

*χρή* (*χράω*), *it is necessary,* Impersonal, *Subj. χρῇ, Opt. χρείη, Inf. χρῆναι, Part.* neut. *χρεών,* Imperf. ἐχρῆν or *χρῆν,* F. *χρήσει.*

The compound *ἀπόχρη, it is enough,* has *Inf. ἀποχρῆν,* Imperf. *ἀπέχρη.*

NOTE. The IND. *χρή* regularly would be *χρῇ,* (§ 116. N. 2.)

The OPT. *χρείη* and the INF.

χρῆναι come from χρέω (Ionic), XPHMI. (§§ 116. N. 8 : 117. N. 17.)

The Part. χρεών stands for χρέον. (§ 116. N. 9.)

The Imperfect ἐχρῆν is contracted from ἔχρεαν (§ 116. N. 3). For χρῆν, see above (§§ 78. N. 3 : 93. N. 4 : 23. N. 3).

χρώννῡμι (*XPOΩ*), *color*, F. χρώσω, A. ἔχρωσα, Perf. κέχρωκα, Perf. Pass. κέχρωσμαι, A. Pass. ἐχρώσθην. (§§ 96. 9 : 107. N. 1 : 109. N. 1.)

χώννῡμι (χόω), *heap up, dam*, F. χώσω, A. ἔχωσα, Perf. κέχωκα, Perf. Pass. κέχωσμαι, A. Pass. ἐχώσθην. (ibid.)

Ψ.

ψύχω, *cool*, ψύξω, &c. 2 A. Pass. ἐψύγην (as if from *ΨΤΙΩ*)

Ω.

ὠθέω (*ΩΘΩ*), *push*, Imperf. ἐώθεον, F. ὠθήσω or ὤσω, A. ἔωσα, Perf. ἔωκα, Perf. Pass. ἔωσμαι, A. Pass. ἐώσθην, F. Mid. ὤσομαι. (§§ 96. 10 : 80. N. 2.)

ὠνέομαι, *buy*, Imperf. ἐωνεόμην, Perf. Pass. ἐώνημαι, F. Mid. ὠνήσομαι, A. Mid. (not Attic) ἐωνησάμην or ὠνησάμην. (§ 80. N. 2.)

Note. In the catalogue of Anomalous Verbs, tenses of easy formation (as F. Pass.) are not generally given.

## ADVERB.

§ **119.** 1. Many adverbs answering to the question πῶς, HOW? IN WHAT MANNER? are formed from adjectives, pronouns, and participles, by changing ος of the nominative or genitive into ως. E. g.

σοφῶς, *wisely*, from σοφός, *wise*;
χαριέντως, *gracefully*, from χαρίεις, εντος, *graceful*;
ἀληθέως, contracted ἀληθῶς, *truly*, from ἀληθής, ές, *true*;
οὕτως, *thus*, from οὗτος, *this*;
ὄντως, *indeed*, from ὤν, ὄντος, *being*.

2. Some adverbs of this class end in δην or άδην. Such adverbs are derived from verbs. E. g. γράβδην, *scratchingly*, from γράφω, *scratch*; λογάδην, *selectedly*, from λέγω, *select, collect*. (§§ 7 : 96. 19.)

3. Some end in δόν or ηδόν. Such adverbs are derived from nouns. E. g. ἀγεληδόν, *in herds*, from ἀγέλη, *herd*; τετραποδηδόν, *like a quadruped*, from τετράπους, οδος, *four-footed*.

4. Some end in ί or εί, τί or τεί. E. g. ἐθελοντί, *voluntarily*, from ἐθέλων, οντος, *willing*; βαρβαριστί, *like a barbarian*, from βαρβαρίζω, *act like a barbarian*.

5. Some end in ξ. E. g. *ἐναλλάξ, by turns, crosswise,* from *ἐνναλλάσσω, place across.*

6. A few adverbs of this class end in *ινδην.* E. g. *πλουτίνδην, according to (his) wealth,* from *πλοῦτος, riches.*

§ **120.** Adverbs answering to the question *ποσάκις,* HOW OFTEN? end in *άκις.* Such adverbs are derived from adjectives. E. g. *συχνάκις, often,* from *συχνός, frequent.*

For the *numeral* adverbs, see above (§ 62. 4).

§ **121.** 1. Adverbs answering to the question *πόθι* or *ποῦ,* WHERE? IN WHAT PLACE? end in *θι* or *σι(ν).* E. g.

*αὐτόθι, in that very spot,* from *αὐτός.*

The termination *σι(ν)* is chiefly appended to names of *towns.* It is preceded by *η* · but when the nominative singular of the noun ends (or would end) in *α* pure or *ρα,* it is preceded by *α.* E. g. *Ἀθήνησι, at Athens,* from *Ἀθῆναι, Athens; Θεσπιᾶσι, at Thespiæ,* from *Θεσπιαί, Thespiæ.*

(1) Some adverbs of this class end in *ου* or *αχοῦ.* E. g. *αὐτοῦ, there,* from *αὐτός* · *πανταχοῦ, everywhere,* from *πᾶς, παντός.*

(2) Some end in *οῖ.* E. g. *Ἰσθμοῖ, at the Isthmus,* from *Ἰσθμός, Isthmus.*

(3) The following adverbs also answer to the question WHERE? *ἄγχι* or *ἀγχοῦ, ἀνεκάς, ἄνω, ἐγγύς, ἑκάς, ἐκεῖ, ἐκτός, ἔνδον, ἔνθα* or *ἐνθάδε* or *ἐνταῦθα* (Ionic *ἐνθαῦτα*), *ἐντός, ἔξω, ἔσω, ἵκταρ, κάτω, πέλας, πέρα* and *πέραν, πλησίον, πόῤῥω, πρόσω, τῆλε* or *τηλοῦ, ὧδε,* and some others.

NOTE 1. The adverb *οἴκοι, at home,* from *οἶκος, house,* takes the acute on the penult. (§ 20. N. 1.)

2. Adverbs answering to the question *πόθεν,* WHENCE? FROM WHAT PLACE? end in *θεν.* E. g.

*Ἀθήνηθεν, from Athens,* from *Ἀθῆναι, Athens;*
*οὐρανόθεν, from heaven,* from *οὐρανός, heaven.*

Here belongs *ἔνθεν* or *ἐνθένδε* or *ἐντεῦθεν* (Ionic *ἐνθεῦτεν*), *hence, thence, whence.*

3. Adverbs answering to the question *πόσε,* WHITHER? TO WHAT PLACE? end in *σε, δε,* or *ζε.* E. g.

*ἐκεῖσε, thither,* from *ἐκεῖ, there;*
*οἰκόνδε, to the house, home,* from *οἶκος, house;*
*Θήβαζε, to Thebes,* from *Θῆβαι, Thebes.*

Note 2. In strictness, the ending δι is appended to the *accusative* singular or plural of the noun.

Note 3. The adverbs οἴκαδε, *home*, and φύγαδε, *to flight*, imply nom. ΟΙΞ, ΦΥΞ, whence accus. οἶκα, φύγα.

4. Adverbs answering to the question πῇ, IN WHAT DIRECTION? end in η or αχῆ. E. g.

οὐδαμῇ, *in no way*, from οὐδαμός, *none*;
ἀλλαχῇ, *in another direction*, from ἄλλος.

Note 4. The ending η becomes ῃ only when the nominative of the adjective, from which such adverbs are derived, is not obsolete.

§ **122.** The following adverbs answer to the question πότε, WHEN? IN WHAT TIME? ἀεί, αὖριον, ἑκάστοτε, ἔπειτα, ἐχθές or χθές, νεωστί, νύκτωρ, νῦν, ὀψέ, πάλαι, πάντοτε, πέρυσι, πρίν, προχθές, πρώην, πρωΐ, σήμερον, τῆτες, ὕστερον, and some others.

§ **123.** The following table exhibits the adverbs derived from ΠΟΣ, ʽΟΠΟΣ, ΤΟΣ, and ὅς. (§§ 73. 1 : 63. N. 2 : 71.)

| Interrogative. | Indefinite. | Demonstrative. | Relative. |
|---|---|---|---|
| ποῦ or πόθι, *where?* | πού or ποθί, *somewhere* | τόθι, *here, in this place* | οὗ or ὅθι or ὅπου or ὁπόθι, *where* |
| πόθεν, *whence?* | ποθέν, *from some place* | τόθεν, *thence* | ὅθεν or ὁπόθεν, *whence* |
| ποῖ or πόσε, *whither?* | ποί, *somewhither* | wanting | οἷ or ὅποι, *whither* |
| πῇ, *in what direction?* | πῇ, *in some direction* | τῇ or τῇδε or ταύτῃ, *in this direction* | ᾗ or ὅπῃ, *in which direction* |
| πότε, *when?* | ποτέ, *at some time, once* | τότε, *then* | ὅτε or ὁπότε *when* |
| πῶς, *how?* | πώς, *somehow* | τώς or ὧδε or οὕτως, *thus, so* | ὡς or ὅπως, *as* |
| πηνίκα, *at what time?* | wanting | τηνίκα, τηνικάδε, τηνικαῦτα, *at this* or *that time* | ἡνίκα or ὁπηνίκα, *at which time* |
| πῆμος, *when?* | wanting | τῆμος or τημόσδε or τημοῦτος, *then* | ἧμος or ὁπῆμος, *when* |
| wanting | wanting | τέως, *so long* | ἕως, *until* |
| wanting | wanting | τόφρα, *so long* | ὄφρα, *as long as* |

NOTE 1. The forms πόθι, ποθί, τόθι, ἔθι, τόθεν, οἷ, τώς, πῆμος, τῆμος, ἦμος, τόφρα, ὄφρα, are poetic.
Instead of τώς, the poets sometimes use ὥς, with the acute accent.

NOTE 2. The letter ί is annexed to the demonstratives ταύτη, ὧδε, οὕτως, for the sake of emphasis. Thus, ταυτηΐ, ὡδί, οὑτωσί. (§ 70. N. 2.)

NOTE 3. Also the adverbs δεῦρο, ἐνθάδε or ἐντεῦθεν, and νῦν, take ί. Thus, δευρί, ἐνθαδί or ἐνταυθί, ἐντευθενί, νυνί.

NOTE 4. Some of the *relative* adverbs are strengthened by πέρ or οὖν, or by both united. E. g. ὡς, ὥσπερ, ὡσπεροῦν, *as*; ὅπου, ὁπουοῦν *wherever*.

§ **124.** 1. Some *genitives*, *datives*, and *accusatives* are used adverbially. E. g. δημοσίᾳ, *publicly*, from δημόσιος, *public*; τέλος, *finally*, *lastly*, from τέλος, *end*.

2. Especially the *accusative singular* or *plural* of the *neuter* of an *adjective* is often used adverbially. E. g. μόνον, *only*, from μόνος, *alone*; πολύ or πολλά, *much*, from πολύς, *much*.

NOTE. In some instances, a word with the preposition, which governs it, is used adverbially. E. g. παραχρῆμα (παρὰ χρῆμα), *instantly*; προύργου (πρὸ ἔργου), *to the purpose*; καθάπερ (καθ' ἅπερ), *as*.

## COMPARISON OF ADVERBS.

§ **125.** The *comparative* of an adverb derived from an adjective is the same with the *neuter singular* of the comparative, and the *superlative* is the same with the *neuter plural* of the superlative, of that adjective. E. g.

σοφῶς, *wisely*, σοφώτερον, *more wisely*, σοφώτατα, *most wisely*, from σοφός, *wise*. (§ 57.)

ἡδέως, *pleasantly*, ἥδιον, *more pleasantly*, ἥδιστα, *most pleasantly*, from ἡδύς, *pleasant*. (§ 58.)

NOTE 1. Some adverbs of the *comparative* degree end in ως. E. g. χαλεπῶς, χαλεπωτέρως, from χαλεπός.
*Superlatives* in ως are rare.

NOTE 2. Some comparative and superlative adverbs end in ω, particularly when the positive ends in ω. E. g. ἄνω, *up*, ἀνωτέρω, ἀνωτάτω.

NOTE 3. The following adverbs are anomalous in their comparison:

ἄγχι or ἀγχοῦ, *near*, ἄσσον, ἄγχιστα. (Compare § 58. N. 1.)
ἐκάς, *afar*, ἑκαστέρω, ἑκαστάτω. (§ 125. N. 2.)
ἔνδον, *within*, ἐνδοτέρω, ἐνδοτάτω. (ibid.)
μάλα, *very*, μᾶλλον, *more*, *rather*, μάλιστα, *very much*, *especially*.
νύκτωρ, *nightly*, *by night*; νυκτιαίτερον, *farther back in the night*, that is, *earlier in the morning*, νυκτιαίτατα, *very early in the morning*.
πέρα, *farther*, *beyond*, περαιτέρω or περαίτερον, περαιτάτω. (ibid.)
προύργου, *to the purpose*, προυργιαίτερον, *more to the purpose*, προυργιαίτατα, *very much to the purpose*.

# DERIVATION OF WORDS.

§ **126.** All words, which cannot be proved to be derivative, must be considered as primitive.

## DERIVATION OF SUBSTANTIVES.

§ **127.** Substantives derived FROM OTHER SUBSTANTIVES end in

*ίδης, άδης, ιάδης, ιων, ις, ας, ινη, ιώνη,* patronymics:

*ιον, ίδιον, άριον, ύλλιον, ύδριον, ύφιον, ίσκος, ύλλος* or *ύλος, ίσκη, ις,* diminutives:

*ιος, ῖτης, ᾶτης, ήτης, ιᾶτης, ιώτης, ᾶνός, ηνός, ῖνος, εύς, α, ις, ας, ών, ωνιά, της, τις, σσα, ισσα,* appellatives.

1. PATRONYMICS, that is, names of persons derived from their parents or ancestors, end in *ιδης, αδης, ιαδης,* gen. *ου,* and *ιων* gen. *ωνος,* masculine: *ις* gen. *ιδος, ας* gen. *αδος,* and *ινη, ιωνη,* feminine.

(1) Patronymics from nouns in *ης* or *ας,* of the *first declension,* end in *αδης* (fem. *ας*). E. g. Ἱππότης, Ἱππο*τάδης son of Hippotes; Βορέας, Βορεάδης son of Boreas.*

(2) Patronymics from nouns in *ος* and *ιος,* of the *second declension,* end in *ιδης* (fem. *ις*) and *ιαδης* (fem. *ιας*) respectively. E. g. *Κρόνος, Κρονίδης son of Saturn;* Ἀσκληπιός, Ἀσκληπι*άδης son of Æsculapius.*

In this case, the poets often use *ιων* (fem. *ινη, ιωνη*) for *ιδης* E. g. *Κρονίων* for *Κρονίδης* · Ἄδρηστος, Ἀδρηστί*νη daughter of Adrastus.*

(3) Patronymics from nouns of the *third declension* are formed by dropping *ος* of the genitive of the primitive, and annexing *ιδης* (fem. *ις*) or *ιαδης*. E. g. *Πέλοψ, πος, Πελοπίδης son of Pelops; Φέρης, ητος, Φερητιάδης son of Pheres;* Ἄτλας, *αντος,* Ἀτλαντί*ς daughter of Atlas.*

The poets sometimes use *ιων* for *ιδης*. E. g. *Πηλεύς, έος, Πηλείων son of Peleus.*

NOTE 1. The epic poets often form patronymics from nouns in *ευς,* by dropping *ος* of the Ionic genitive (§ 44. N. 2), and annexing *ιαδης, ις*. E. g. *Πηλεύς, ῆος,* Πηλεϊάδης *son of Peleus;* Βρισεύς, *ῆος,* Βρισηΐ*ς daughter of Briseus.*

Feminine patronymics in *νϊς* are sometimes contracted in the oblique cases. E. g. Νηρεύς, *ῆος,* Νηρηΐ*ς daughter of Nereus, Nereid,* gen. plur. Νηρήδων.

2. A DIMINUTIVE signifies a small thing of the kind denoted by the primitive.

Diminutives end in ιον, ιδιον, αριον, υλλιον, υδριον, υφιον, neuter: ισκος, υλλος or υλος, masculine: ισκη, ις gen. ιδος, feminine. E. g. ἄνθρωπος, *man*, ἀνθρώπιον, *a little fellow*; στέφανος, *crown*, στεφανίσκος, *a little crown*; μεῖραξ, κος, *girl*, μειρακίσκη, *a little girl*.

Note. 2. The first syllable of ιδιον is contracted with the preceding vowel. E. g. βοῦς, βοός, ox, βοΐδιον, *a little ox*; λέξις, εως, *word*, λεξείδιον, *a little word*. In this case, the ending ειδιον often becomes ῑδιον.

Note 3. Many diminutives in ιον have lost their diminutive signification. E. g. πίδον, πιδίον, *plain*.

3. *National* APPELLATIVES end in ιος, ιτης, ατης, ητης, ιατης, ιωτης, ανος, ηνος, ινος, gen. ου, and ενς gen. εος, masculine: α, ις gen. ιδος, and ας gen. αδος, feminine. E. g. Κόρινθος, *Corinth*, Κορίνθιος, *a Corinthian*; Στάγειρα, *Stagira*, Σταγειρίτης, *a Stagirite*; Τεγέα, *Tegea*, Τεγεάτης, *a Tegean*.

Note 4. When the nominative singular of the noun denoting the place ends (or would end) in α or η, the ending ιος is generally contracted with the preceding vowel. E. g. Ἀθῆναι, Ἀθηναῖος.

4. Nouns denoting a place, where there are many things of the same kind, end in ων or ωνια. E. g. δάφνη, *laurel*, δαφνών, *laurel-grove*; ῥόδον, *rose*, ῥοδωνιά, *rose-garden*.

5. Many masculine appellatives end in της gen. ου. E. g. πόλις, *city*, πολίτης, *citizen*; ἵππος, *horse*, ἱππότης, *horseman*. Those in ιτης have the ι in the penult long.

Feminine appellatives of this class end in τις. E. g. πολῖτις, *female citizen*.

6. Some masculine appellatives end in ενς. E. g. ἵππος, *horse*, ἱππεύς, *horseman*.

7. Some feminine appellatives end in σσα or ιασσα. E. g. Θρᾷξ, *a Thracian*, Θρᾷσσα, *a Thracian woman*; βασιλεύς, *king*, βασίλισσα, *queen*.

§ **128.** Substantives derived FROM ADJECTIVES end in ία, της gen. ητος, σύνη, ος gen. εος, α gen. ας, and η. Such substantives denote the ABSTRACT of their primitives. E. g.

| | | |
|---|---|---|
| κακία, *vice* | from | κακός, *wicked* |
| ὀξύτης, *sharpness* | " | ὀξύς, *sharp* |
| δικαιοσύνη, *justice* | " | δίκαιος, *just* |
| βάθος, *depth* | " | βαθύς, *deep*. |

Note 1. If the ending ια be preceded by ε or ο, a contraction takes place. E. g. ἀλήθεια, *truth*, from ἀληθής, ές, *true*; ἄνοια, *folly*, from ἄνοος, *foolish*.

The ending ια often becomes ία. E. g. ἀμαθία for ἀμάθια, *ignorance*, from ἀμαθής, *ignorant*.

Note 2. Those in της are always *feminine*. They are generally paroxytone. (§ 19. 2.)

Note 3. If the penult of the primitive be short, the ending οσύνη becomes ωσύνη. E. g. ἱερωσύνη, *priesthood*, from ἱερός, *sacred*.

Note 4. Those in ος are always derived from adjectives in υς (§ 51), by changing υς into ος.

Note 5. Abstract nouns in α or η, from adjectives in ος, are always paroxytone (§ 19. 2). E. g. ἔχθρα, *enmity*, from ἐχθρός, *enemy*.

§ **129.** Substantives derived FROM VERBS end in α, η, ος, τηρ, της, τωρ, εύς, ης, ας, σις, σία, μός, μα, μη.

1. Verbal nouns in α, η, and ος gen. ου or εος, denote the ABSTRACT of the primitive. E. g.

| | | |
|---|---|---|
| χαρά, *joy* | from | χαίρω, *rejoice*, (§ 96. 18) |
| μάχη, *battle* | " | μάχομαι, *fight* |
| ἔλεγχος, *confutation* | " | ἐλέγχω, *confute* |
| πρᾶγος, *thing* | " | πράσσω, *do*, (§ 96. 3.) |

Note 1. When the radical vowel is either ε, α, or ο, (§ 96. 19,) verbal nouns of this class (§ 129. 1) have ο in the penult. E. g. λόγος, *word*, from λέγω, *say*.

Note 2. Feminines in ία come from verbs in ευω. E. g. βασιλία, *sovereignty*, from βασιλεύω, *reign*.

2. Verbal nouns denoting the SUBJECT of the verb (§ 156) end in τηρ (fem. τειρα, τρια, τρίς gen. ίδος), της, τωρ, εύς, ης (fem. ις gen. ίδος), ας, and ος gen. ου. The penult of those in τηρ, της, τωρ, is generally like that of the perfect passive (§ 107). E. g.

| | | |
|---|---|---|
| ῥυτήρ, *one who draws* | from | ῬΥΤΩ, *draw* |
| ποιητής, *maker* | " | ποιέω, *make* |
| ῥήτωρ, *speaker* | " | ῬΕΩ, *speak* |
| γραφεύς, *writer* | " | γράφω, *write*. |

Note 3. Those in ης, ας, gen. ου, annex these endings to the last consonant of the verb. They are chiefly found in composition. E. g. γεωμέτρης, *geometer*, from γέα, *earth*, and μετρέω, *measure*; φυγαδοθήρας, *hunter of fugitives*, from φυγάς, *fugitive*, and θηράω, *hunt*.

Note 4. Those in ος are generally found in composition. E. g. μητροφόνος, *a matricide*, from μήτηρ and ΦΕΝΩ.

3. Nouns denoting the ACTION of the verb end in *σις, σια, μος*. Their penult is generally like that of the perfect passive (§ 107). E. g.

| | | |
|---|---|---|
| *ὄρασις, vision* | from | *ὁράω, see* |
| *εἰκασία, conjecture* | " | *εἰκάζω, I conjecture* |
| *διωγμός, pursuit* | " | *διώκω, pursue,* (§ 9. 1.) |

4. Nouns denoting the EFFECT of the verb end in *μα*. Their penult is generally like that of the perfect passive (§ 107). E. g.

*κόμμα, that which is cut off, piece,* from *κόπτω, cut,* (§§ 96. 2: 8. 1.)

5. Verbal nouns in *μη* sometimes denote the *action* and sometimes the *effect* of the verb. E. g. *ἐπιστήμη, knowledge,* from *ἐπίσταμαι, understand; γραμμή, line drawn,* from *γράφω, write,* (§ 8. 1.)

## DERIVATION OF ADJECTIVES.

§ **130.** Adjectives derived FROM OTHER ADJECTIVES end in *ιος, σιος, κος, ακος*. E. g. *ἐλεύθερος, free, ἐλευθέριος, liberal; ἑκών, ὁντος, willing, ἑκούσιος, voluntary,* (§ 12. 5;) *θῆλυς, female, θηλυκός, feminine.*

§ **131.** Adjectives derived FROM SUBSTANTIVES end in

*ιος, αιος, ειος, οιος, ῳος · ικός · εος, εινός, ινος · ερός, ηρός, αλέος, ηλός, ωλός · ιμος · ήεις, ίεις, όεις · ώδης.*

1. The endings *ιος, αιος, ειος, οιος, ῳος, ικος,* denote *belonging to* or *relating to*. E. g. *αἰθήρ, ἔρος, ether, αἰθέριος, ethereal; Θῆβαι, Thebes, Θηβαῖος, Theban; ποιητής, poet, ποιητικός, poetic.*

2. The endings *εος, εινος, ινος,* generally denote the *material* of which any thing is made. E. g. *χρυσός, gold, χρύσεος, golden; δρῦς, oak, δρύϊνος, oaken.*

3. The endings *ερος, ηρος, αλεος, ηλος, ωλος,* denote *quality*. E. g. *τρυφή, luxury, τρυφερός, luxurious; θάῤῥος, courage, θαῤῥαλέος, courageous.*

4. The ending *ιμος* generally denotes *fitness*. E. g. *ἐδωδή, food, ἐδώδιμος, eatable.*

5. The endings *ηεις, ιεις, οεις,* generally denote *fulness*. E. g. *τιμή, value, τιμήεις, valuable; χάρις, grace, χαρίεις, graceful.*

6. The ending ωδης denotes *resemblance*. E. g. πῦρ, *fire*, πυρώδης, *like fire*.

§ **132.** Adjectives derived FROM VERBS end in τός, τέος, λος, νός, ης, ος, μων.

1. Verbal adjectives in τος are equivalent to the perfect passive participle. E. g. ποιέω, *make*, ποιητός, *made*.

Frequently they imply *capableness*. E. g. θεάομαι, *see*, θεατός, *visible, capable of being seen*.

Note 1. Sometimes verbal adjectives in τος have an *active* signification. E. g. καλύπτω, *cover*, καλυπτός, *covering*.

2. Verbal adjectives in τεος imply *necessity, obligation*, or *propriety*. E. g. ποιέω, *make*, ποιητέος, *to be made, that must be made*.

Note 2. The *penult* of adjectives in τος and τεος is generally like that of the perfect passive (§ 107).

3. A few verbal adjectives end in λος, νος. E. g. ΔΕΙΩ, *fear*, δειλός, *timid*, δεινός, *terrible*.

4. Many adjectives are formed from verbs by annexing ης gen. εος, ος gen. ου, to the root. Such adjectives are generally found in composition. E. g. ἀμαθής, *ignorant*, from ἀ- and μανθάνω, (§§ 96. 7 : 135. 4;) πολυλόγος, *talkative*, from πολύς and λέγω, (§§ 135. 1 : 96. 19.)

5. Verbal adjectives in μων are *active* in their signification. E. g. ἐπιστήμων, *knowing*, from ἐπίσταμαι, *know*.

§ **133.** A few adjectives in ινος are derived FROM ADVERBS. E. g. χθές, *yesterday*, χθεσινός, *yesterday's, of yesterday*.

## DERIVATION OF VERBS.

§ **134.** Derivative verbs end in άω, έω, όω, εύω, άζω, ίζω, αίνω, ύνω, σείω, ιάω.

1. In verbs derived from nouns of the *first* and *second declension*, the verbal ending takes the place of the ending of the nominative (§§ 31. 1 : 33. 1). E. g.

| | |
|---|---|
| τιμή, *honor* | τιμάω, *I honor* |
| κοινωνός, *partaker* | κοινωνέω, *partake* |
| μισθός, *wages* | μισθόω, *let, hire* |
| δίκη, *justice* | δικάζω, *judge*. |

In verbs derived from nouns of the *third declension*, the ending takes the place of the termination ος of the genitive (§ 35. 1). But when the nominative singular ends in a vowel, or in ς preceded by a vowel (§ 36. 1), the verbal ending generally takes the place of the ending of the nominative. E. g.

| | |
|---|---|
| οἴαξ, κος, *rudder* | οἰακίζω, *steer* |
| θαῦμα, *wonder* | θαυμάζω, *admire* |

Note 1. Verbs in αινω, υνω, generally come from adjectives in ος, υς gen. ος, respectively. E. g. μωρός, *foolish*, μωραίνω, *act in a foolish manner*; βαθύς, *deep*, βαθύνω, *deepen*.

Note 2. Verbs in σειω express a *desire*, and are formed by annexing this ending to the root of the primitive verb. E. g. δράω, *do*, δρασείω, *desire to do*.

Also some verbs in ιαω or αω express a *desire*. Such verbs are derived from substantives. E. g. στρατηγός, *general*, στρατηγιάω, *desire to become a general*.

2. Some verbs are formed from nouns by changing the ending of the nominative into ω, and modifying the penult according to § 96. E. g. χαλεπός, *injurious*, χαλέπτω, *injure*, (§ 96. 2;) μαλακός, *soft*, μαλάσσω, *soften*, (§ 96. 3;) ἄγγελος, *messenger*, ἀγγέλλω, *announce*, (§ 96. 6;) καθαρός, *clean*, καθαίρω, *I clean*, (§ 96. 18.)

## COMPOSITION OF WORDS.

§ **135.** 1. When the first component part of a word is a noun of the *first* or *second declension*, its ending is dropped, and an ο is substituted. E. g.

| | |
|---|---|
| μουσοποιός, *singer* | from μοῦσα, ποιέω |
| ἱεροπρεπής, *holy* | " ἱερός, πρέπω. |

But when it is a noun of the *third declension*, the termination ος of the genitive is dropped, and an ο is substituted. E. g.

παιδοτρίβης, *instructor*, from παῖς, παιδός, τρίβω.

Note 1. The ο is generally omitted when the root of the first component part ends in αυ, ι, ου, υ. (§ 36. 1, R. 1.) E. g. πολίπορθος, *city-destroying*, from πόλις, πέρθω.

Note 2. The ο is often omitted when the last component part begins with a vowel. E. g. νεώνητος, *newly bought*, from νέος, ὠνητός.

NOTE 3. The *ο* is sometimes omitted when the root of the first component part ends in *ν*. (ibid.) E. g. *μιλάγκαρπος, producing black fruit,* from *μίλας, -ανος, καρπός.* (§ 12. 2.)

NOTE 4. When the first component part is *γία, earth,* the *ο* is changed into *ω*. E. g. *γεωγράφος, geographer,* from *γία, γράφω.*

2. When the first component part is a *verb,* the connecting letter is *ε* or *ι*. Sometimes *ι* becomes *σι*. E. g.

| | | |
|---|---|---|
| *μενέμαχος, brave* | from | *μένω, μάχη* |
| *ἀρχικέραυνος, thunder-ruling* | " | *ἄρχω, κεραυνός* |
| *δεξίδωρος, receiving presents* | " | *δέχομαι, δῶρον,* (§ 9. 2.) |

NOTE 5. Sometimes *σι* drops *ι* before a vowel. E. g. *βίψασπις* (for *βιψία-σπις,* that is, *βια-σί-ασπις*), *coward,* from *βίπτω, ἀσπίς.* (§§ 96. 2: 8. 2.)

3. The primitive PREPOSITIONS are the only ones with which other words are compounded. (§ 226. 1.)

These prepositions generally lose the *final* vowel, when the word, with which they are compounded, begins with a vowel; except *περί* and *πρό*. E. g.

| | | |
|---|---|---|
| *ἀν-άγω, lead up* | from | *ἀνά, ἄγω* |
| *ἐπ-αινέω, praise* | " | *ἐπί, αἰνέω* |
| *περι-ἔχω, contain* | " | *περί, ἔχω* |
| *προ-ἔχω, excel* | " | *πρό, ἔχω.* |

NOTE 6. In *πρό*, the *ο* is often contracted with the following vowel. E. g. *προύχω* for *προέχω.*

NOTE 7. *Ἀμφί* often retains the *ι* before a vowel. E. g. *ἀμφιέννυμι* from *ἀμφί, ἕννυμι.*

NOTE 8. The Epic language often drops the final vowel of a preposition even before a consonant. E. g. *ἀπ-πέμπω* for *ἀπο-πέμπω.*

4. The negative prefix *ἀ-* (called *alpha privative*) corresponds to the English prefix *un-*, or to the suffix *-less*. Before a vowel it generally becomes *ἀν-*. E. g.

| | | |
|---|---|---|
| *ἄ-σοφος, unwise* | from | *ἀ-, σοφός* |
| *ἄ-χρηστος, useless* | " | *ἀ-, χρηστός* |
| *ἀν-άξιος, unworthy* | " | *ἀ-, ἄξιος.* |

# PART III.

# SYNTAX.

## SUBSTANTIVE.

§ **136.** 1. A substantive annexed to another substantive or to a pronoun, for the sake of explanation or emphasis, is put in the same case. E. g.

*Ξέρξης βασιλεύς, King Xerxes.* Here *βασιλεύς* is annexed to *Ξέρξης*.

*Ἐμὲ τὸν Τηρέα, Me Tereus.*

A substantive thus annexed to another substantive is said to be in APPOSITION with it.

NOTE 1. Sometimes the substantive is *repeated* for the sake of emphasis. E. g. *Λαοθόη θυγάτηρ Ἄλταο γέροντος · Ἄλτεω, ὃς Λελίγεσσι φιλοπτολέμοισιν ἀνάσσει, Laothoë the daughter of old Altes; of Altes who rules over the warlike Lelĕges.*

NOTE 2. The repeated noun (§ 136. N. 1) is, in some instances, put in the *nominative*. E. g. *Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἠετίωνος · Ἠετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑληέσσῃ, Andromache the daughter of magnanimous Eëtion; Eëtion, who dwelt at the foot of woody Placus.*

NOTE 3. Sometimes a substantive supplies the place of an *adjective*. E. g. *Σάνη πόλις Ἑλλάς, Sanē, a Grecian city,* where the substantive *Ἑλλάς, Greece,* stands for the adjective *Ἑλληνική, Grecian.*

REMARK. Personal or national appellatives are often accompanied by the word *ἀνήρ, man*. E. g. *Βασιλεὺς ἀνήρ, a man who is a king,* simply *a king. Ἄνδρες Ἀθηναῖοι, men of Athens,* simply *Athenians.*

NOTE 4. An *abstract* noun is often used for the corresponding *concrete*. E. g. *Ὠκεανὸν, θεῶν γένεσιν, Oceanus, the parent of the gods,* where the abstract *γένεσιν, production,* stands for the concrete *γενέτην, producer.*

NOTE 5. The *limiting* noun, which regularly is put in the genitive (§ 173), sometimes stands in apposition with the limited noun. E. g. *Δέκα μναῖ εἰσφορά,* for *Δέκα μνῶν εἰσφορά, a contribution of ten minæ.*

2. A substantive in apposition with *two or more* substantives is put in the *plural*. E. g.

*Ἀμίστρης, Ἀρταφρένης, καὶ Μεγαβάζης, ταγοὶ Περσῶν, Amistres, Artaphernes, and Megabazes, leaders of the Persians.*

# ADJECTIVE.

§ **137.** 1. An adjective agrees with its substantive in gender, number, and case. E. g.

*Ἀνὴρ σοφός, A wise man. Ἀνδρὸς σοφοῦ, Of a wise man.*

*Ἄνδρες σοφοί, Wise men. Ἀνδρῶν σοφῶν, Of wise men.*

This rule applies also to the article, to the possessive, interrogative, and demonstrative pronouns, and to the participle.

NOTE 1. A *feminine* substantive in the *dual* often takes a masculine adjective, article, pronoun, or participle. E. g.

*Τούτω τὼ τέχνα*, for *Ταύτα τὰ τέχνα, These two arts.*

NOTE 2. Sometimes the gender of the adjective or participle has reference to the gender *implied* in the substantive. E. g. *Ψυχὴ Θηβαίου Τειρεσίαο, χρύσειον σκῆπτρον ἔχων, the soul of the Theban Tiresias, holding a golden sceptre*, where the masculine *ἔχων* is used on account of *Τειρεσίαο*.

NOTE 3. In some instances the *gender* and *number* of the adjective or participle are determined by the noun governed by its substantive. E. g. *Πτηνῶν ἀγέλαι ὑποδεισάντες, flocks of birds fearing*, where the masculine *ὑποδεισάντες* refers to *πτηνῶν*, although it agrees in case with *ἀγέλαι*.

2. If an adjective, pronoun, or participle refers to *two or more* substantives, it is put in the *plural*. If the substantives denote *animate* beings, the adjective, pronoun, or participle, is masculine, when one of the substantives is masculine. If they denote *inanimate* beings, the adjective, &c. is generally *neuter*. E. g.

*Βοῦν καὶ ἵππον καὶ κάμηλον ὅλους ὀπτούς, An ox, a horse, and a camel, roasted whole.*

*Λίθοι τε καὶ πλίνθοι καὶ ξύλα ἀτάκτως ἐῤῥιμμένα, Stones, clay, wood, and brick, thrown together without order.*

NOTE 4. The adjective often agrees with one of the substantives. E. g. *Ἄλοχοι καὶ νήπια τέκνα ποτιδέγμεναι, wives and infants expecting.*

NOTE 5. The adjective or participle is often put in the *dual*, if it refers to two substantives. E. g. *Καλλίας καὶ Ἀλκιβιάδης ἡκέτην ἄγοντε τὸν Πρόδικον, both Callias and Alcibiades came bringing Prodicus.*

3. A *collective* substantive in the singular often takes an adjective or participle in the plural. E. g.

*Τροίην ἑλόντες Ἀργείων στόλος, The army of the Greeks having taken Troy.* Here the plural participle ἑλόντες agrees with the singular substantive στόλος.

NOTE 6. A noun or a personal pronoun in the *dual* often takes a *participle* in the plural. E. g. *Νὼ καταβάντες, we both going down.*

On the other hand, a noun in the plural sometimes takes a participle in the dual, in which case only two things are meant. E. g. *Αἰγυπιοὶ κλάζοντε, two vultures uttering loud shrieks.*

NOTE 7. In Homer, the dual nouns ὄσσε and δοῦρε are accompanied by plural adjectives. E. g. *Ὄσσε φαεινά, two bright eyes.* *Ἄλκιμα δοῦρε, two stout spears.*

NOTE 8. The duals δύο and ἄμφω are frequently joined to plural substantives. E. g. *Δύο ψυχάς*, for *Δύο ψυχά, two souls.*

§ **138.** 1. An adjective is often used *substantively*, the substantive, with which it agrees, being understood. E. g.

*Φίλος* sc. *ἀνήρ, A friend.*
*Οἱ θνητοί*, sc. *ἄνθρωποι, Mortals.*

2. The *neuter* singular of an adjective or participle is often equivalent to the *abstract* (§ 128) of that adjective or participle. In this case the article precedes the adjective or participle. E. g. *Τὸ καλόν, the beautiful, beauty.* *Τὸ μέλλον, the future.*

NOTE 1. *Masculine* or *feminine* adjectives often supply the place of *adverbs*. E. g. *Ζεὺς χθιζὸς ἔβη, Jupiter went yesterday*, where the adjective *χθιζός, hesternus*, is equivalent to the adverb *χθές, yesterday.*

So all adjectives in *αῖος* answering to the question *ποσταῖος, on what day?* (§ 62. 3.) E. g. *Τριταῖος ἀφίκετο, he came on the third day.*

NOTE 2. It has already been remarked, that the neuter of an adjective is often used adverbially. (§ 124. 1.)

## ARTICLE.

§ **139.** 1. In its leading signification the Greek article corresponds to the English article *the*. E. g.

| | |
|---|---|
| *Ὁ ἀνήρ, The man.* | *Οἱ ἄνδρες, The men.* |
| *Ἡ γυνή, The woman.* | *Αἱ γυναῖκες, The women.* |
| *Τὸ δένδρον, The tree.* | *Τὰ δένδρα, The trees.* |

2. A Greek noun without the article is equivalent to the corresponding English noun with the article *a* or *an*. E. g. *ἀνήρ, a man; γυνή, a woman; δένδρον, a tree.*

3. *Proper names* very often take the article. But the article is generally omitted when the proper name is accompanied by a substantive with the article, (§ 136.) E. g.

*Ὁ Ὄλυμπος, Olympus.*
*Πιττακὸς ὁ Μυτιληναῖος, Pittăcus the Mytilenian.*

NOTE 1. The article accompanies the leading character of a well-known story or anecdote. E. g. *Τῷ Σεριφίῳ λέγοντι, ὅτι* [*Θεμιστοκλῆς*] *οὐ δι' αὑτὸν, ἀλλὰ διὰ τὴν πόλιν εὐδοκιμοῖ, to a Seriphian saying, that he* [*Themistocles*] *had become famous not through himself, but through the city*, where the article *τῷ* is used, because the remark of the Seriphian and the reply of Themistocles were well known in Athens.

NOTE 2. The article sometimes accompanies the second accusative after verbs signifying *to call* (§ 166). E. g. *Ἐπιχειροῦσι βάλλειν τὸν Δέξιππον, ἀναβοῶντες τὸν προδότην, they attempted to strike Dexippus, exclaiming, "The traitor!"* not *calling him a traitor.*

§ **140.** 1. The article is very often *separated* from its substantive by an adjective, possessive pronoun, participle, or by a genitive depending on the substantive (§ 173). E. g.

*Ὁ καλλιεπὴς Ἀγάθων, The elegant Agăthon.*
*Τὸν ἐμὸν ἵππον, My horse.*
*Ὁ Θεσσαλῶν βασιλεύς, The king of the Thessalians.*

The article is also separated by other words connected with the substantive, in which case a participle (commonly *γενόμενος* or *ὤν*) may be supplied. E. g. *Τοῦ κατ' ἄστρα Ζηνός, of Jupiter, who dwells among the stars.*

REMARK 1. Two or even three articles may stand together. E. g. *Τὸ τῇ πόλει συμφέρον, that which is profitable to the city. Τὰ τῆς τῶν πολλῶν ψυχῆς ὄμματα, the eyes of the souls of the majority of mankind.*

NOTE 1. In Ionic writers, the article is often separated from its substantive by the word upon which the substantive depends (§ 173). E. g. *Τῶν τις στρατιωτέων*, for *Τῶν στρατιωτέων τις, one of the soldiers.*

REMARK 2. Sometimes the article is separated from the word, to which it belongs, by an incidental proposition. E. g. *Ἀποπαύσας τοῦ, ὁπότε βούλοιντο ἕκαστοι, γυναῖκα ἄγεσθαι*, for *Ἀποπαύσας τοῦ γυναῖκα ἄγεσθαι, ὁπότε βούλοιντο ἕκαστοι, having stopped them from marrying whenever they wished.*

2. The words connected with the substantive are often placed after it, in which case the article is *repeated.* The first article however is often omitted. E. g.

*Κλειγένης ὁ μικρός, Little Cligĕnes.*
*Τὰς ὥρας τὰς ἑτέρας, The other seasons.*

This arrangement is more emphatic than that exhibited above (§ 140. 1).

Note 2. In some instances this order is inverted. E. g. Τ ἄ λ λ α τἀγαθά for Τἀγαθὰ τἄλλα, *the other good things.*

3. The *participle* preceded by the article is equivalent to ἐκεῖνος ὅς, *he who,* and the finite verb. E. g. Τοὺς πολεμήσαντας τοῖς βαρβάροις, *those who fought against the barbarians,* where τοὺς πολεμήσαντας is equivalent to ἐκείνους οἵ ἐπολέμησαν. But πολεμήσαντας τοῖς βαρβάροις would mean *having fought against the barbarians.*

Note 3. Hence, a participle preceded by the article is often equivalent to a *substantive.* E. g. Οἱ φιλοσοφοῦντες, equivalent to Οἱ φιλόσοφοι, *the philosophers.*

Note 4. When the adjective stands before or after the substantive and its article, the substantive with the article involves the relative pronoun ὅς. E. g. Οὐ βάνανσον τὴν τέχνην ἐκτησάμην, equivalent to Ἡ τέχνη, ἣν ἐκτησάμην, οὐ βάναυσός ἐστιν, *the art which I possess is not low.*

4. When a noun, which has just preceded, would naturally be repeated, the article belonging to it is alone expressed. E. g.

Τὸν βίον τῶν ἰδιωτευόντων, ἢ τὸν τῶν τυραννευόντων, *The life of private persons, or that of those who are rulers.*

Note 5. In certain phrases a noun is understood after the article. The nouns which are to be understood are chiefly the following:

γῆ, *land, country,* as Εἰς τὴν ἑαυτῶν, *To their own country.*
γνώμη, *opinion,* as Κατά γε τὴν ἐμήν, *In my opinion at least.*
ὁδός, *way,* as Τὴν ταχίστην, *The quickest way.*
πρᾶγμα, *thing,* as Τὰ τῆς πόλεως, *The affairs of the state.*
υἱός, *son,* as Ὁ Κλεινίου, *The son of Clinias.*

5. The demonstrative pronoun, and the adjective πᾶς or ἅπας, are placed either before the substantive and its article, or after the substantive. E. g.

Οὗτος ὁ ὄρνις, or Ὁ ὄρνις οὗτος, *This bird.*
Τὸ βάρος τοῦτο, or Τοῦτο τὸ βάρος, *This burden.*
Ἅπαντας τοὺς ἀριθμούς, or Τοὺς ἀριθμοὺς ἅπαντας, *All the numbers.*

The article, however, in this case is often omitted. E. g. Οὗτος ἀνήρ, *this man.* Πάντες ἄνθρωποι, *all men.*

Note 6. Πᾶς in the singular without the article often means *every, each.* E. g. Πᾶς ἀνήρ, *every man.*

Note 7. Ὅλος and ἕκαστος often imitate πᾶς. E. g. Τοῦ σκάφους ὅλου, *of the whole ship.* Τὸν ὁπλίτην ἕκαστον, *every heavy-armed soldier.* Ἑκάστης τῆς οἰκίας, *of every house.*

Note 8. Τοιοῦτος is sometimes preceded by the article. E. g. Ἐν ταῖς τοιαύταις ἐπιμελείαις, *in such pursuits.*

Note 9. The article is sometimes placed before the interrogative pronoun τίς and the pronominal adjective ποῖος. E. g. Τὸ τί; *what is it?* Τὰ ποῖα ταῦτα; *such as what?*

Note 10. The indefinite pronoun δεῖνα is preceded by the article. E. g. Ὁ δεῖνα, *such-a-one.*

§ **141.** 1. An *adverb* preceded by the article is equivalent to an *adjective.* E. g. Οἱ τότε ἄνθρωποι, *the men of that time, the men who lived in those days.*

2. An *adverb* preceded by the article, without any substantive expressed, has the force of a *substantive.* E. g. Ἡ αὔριον, sc. ἡμέρα, *the morrow.*

Note 1. Sometimes the article does not perceptibly affect the adverb before which it is placed. E. g. Τὸ πάλαι or ποπάλαι, *in olden time, anciently.* Τὰ νῦν or τανῦν, *now, at the present time.* Τὸ αὐτίκα, *immediately.*

3. The *neuter singular* of the article often stands before an entire proposition. E. g. Τὸ ὁμοίως ἀμφοῖν ἀκροᾶσθαι, *to hear both impartially.*

4. The *neuter singular* of the article is often placed before single words which are explained or quoted. E. g. Τὸ ὑμεῖς ὅταν εἴπω, τὴν πόλιν λέγω, *when I say* YOU, *I mean the state.* Τῷ εἶναι χρῆσθαι, καὶ τῷ χωρίς, *to use the words* εἶναι, *and* χωρίς.

Note 2. Sometimes the article is of the gender of the substantive which refers to the quotation. E. g. Καλὴν ἴφη παραίνεσιν εἶναι τὴν καδδύναμιν ἕρδειν, *he said,* "*To sacrifice to the gods according to thy power,*" *is very good advice,* where the gender of the article before the expression καδδύναμιν ἕρδειν is determined by the substantive παραίνεσιν.

Note 3. In grammatical language, every word regarded as an independent object takes the gender of the name of the part of speech, to which it belongs. E. g. Ἡ ἐγώ sc. ἀντωνυμία, *the pronoun* ἐγώ, *I.* Ἡ ὑπό sc. πρόθεσις, *the preposition* ὑπό, *under.* Ὁ γάρ sc. σύνδεσμος, *the conjunction* γάρ, *for.*

§ **142.** 1. In the Epic, Ionic, and Doric dialects, the article is very often equivalent to the *demonstrative pronoun,* or to αὐτός in the oblique cases. E. g.

*Τὸν ὄνειρον*, equivalent to *Τοῦτον τὸν ὄνειρον, This dream.*
*Τῆς δὲ σχεδὸν ἦλθ' Ἐνοσίχθων, And the Shaker of the earth came near her.* Here *τῆς* is equivalent to *αὐτῆς.*

The Attic dialect also often uses the article in this sense, particularly in the formula *ὁ μὲν .... ὁ δέ, the one .... the other, one .... another.* E. g.

*Ὅταν ὁ μὲν τείνῃ βιαίως, ὁ δ' ἐπαναστρέφειν δύνηται, When the one pulls violently one way, and the other is able to pull back.*
*Τοῖς μὲν προσέχοντας τὸν νοῦν, τῶν δὲ οὐδὲ τὴν φωνὴν ἀνεχομένους, Paying attention to some persons, but not tolerating even the voice of others.*

Note 1. The article is equivalent to the demonstrative pronoun, when it stands immediately before the relative *ὅς, ὅσος,* or *οἷος.* E. g. *Οὐδενὸς τῶν ὅσα αἰσχύνην ἐστὶ φέροντα, none of those things which bring shame.* *Μισεῖν τοὺς οἷός περ οὗτος, to hate those who are like this man.*

Note 2. The proper name to which *ὁ μέν* refers is sometimes joined with it. E. g. *Ὁ μὲν οὖτασ' Ἀτύμνιον ἐξέϊ δουρὶ, Ἀντίλοχος, the one, namely, Antilochus, pierced Atymnius with the sharp spear.*

Note 3. *Ὁ μὲν* and *ὁ δέ* are not always opposed to each other, but, instead of one of them, another word is sometimes put. E. g. *Γεωργὸς μὲν εἶς, ὁ δὲ οἰκοδόμος, the one a husbandman, the other a builder of houses.*

Note 4. The second part (*ὁ δέ*) of the formula *ὁ μὲν. .... ὁ δέ* generally refers to a person or thing different from that to which the first part (*ὁ μέν*) refers.

2. In the Epic, Ionic, and Doric dialects, the article is often equivalent to the *relative pronoun.* E. g. *Ὄρνις ἱρὸς, τῷ οὔνομα φοίνιξ, a sacred bird, the name of which is Phenix,* where *τῷ* stands for *ᾧ.*

Note 5. The tragedians (Æschylus, Sophocles, Euripides) sometimes use the article in this sense.

# PRONOUN.

## PERSONAL PRONOUN.

§ **143.** The personal pronoun of the *third person* may refer either to a person or thing different from the subject of the proposition, or to the subject of the proposition, in which it stands. E. g. (Il. 4, 533 – 5) *Θρῃϊκες, οἵ ἑ ὦσαν ἀπὸ σφείων, the Thracians who drove him away from their position,* where *ἑ* refers to the person driven away, and *σφείων* to *Θρῃϊκες,* the antecedent of *οἵ.*

It often refers to the subject of the preceding proposition, if the proposition, in which it stands, is closely connected with the preceding. E. g. *Ἀῤῥωδέων μή τί οἱ γένηται κακόν, fearing lest any evil should befall him,* where οἱ refers to the substantive with which *ἀῤῥωδέων* agrees.

NOTE 1. In Homer and Herodotus the pronoun of the third person generally refers to a person or thing *different* from the subject of the proposition, in which it stands. In the Attic writers, it is generally *reflexive,* that is, it refers to the subject of the proposition, in which it stands, or of the preceding, if the second be closely connected with it.

NOTE 2. In some instances the personal pronoun of the *third person* stands for that of the *second.* E. g. (Il. 10, 398 : Herod. 3, 71.)

NOTE 3. The personal pronoun is sometimes *repeated* in the same proposition for the sake of perspicuity. E. g. *Ἐμοὶ μὲν, εἰ καὶ μὴ καθ' Ἑλλήνων χθόνα τεθράμμεθ', ἀλλ' οὖν ξυνετά μοι δοκεῖς λέγειν, to us, although we have not been brought up in the land of the Greeks, nevertheless thou seemest to speak intelligible things.*

NOTE 4. The forms *ἐμοῦ, ἐμοί, ἐμέ,* are more *emphatic* than the corresponding enclitics *μοῦ, μοί, μέ.* E. g. *Δός ἐμοί, give to* ME, but *Δός μοι, give me.*

After a preposition only *ἐμοῦ, ἐμοί, ἐμέ* are used. Except *μέ* in the formula *πρός με, to me.*

§ **144.** 1. *Αὐτός,* in the *genitive, dative,* and *accusative,* without a substantive joined with it, signifies *him, her, it, them.* E. g.

*Ὁ νόμος αὐτὸν οὐκ ἐᾷ, The law does not permit him.*
*Ἔχει περὶ αὐτοῦ τίνα γνώμην ; What does she think of him ?*

NOTE 1. *Αὐτός* in the abovementioned cases is sometimes used in this sense, when the noun, to which it refers, goes before in the *same* proposition. This happens when the noun is separated from the verb, upon which it depends, by intermediate clauses. E. g. *Ἐγὼ μὲν οὖν βασιλέα, ᾧ πολλὰ οὕτως ἐστὶ τὰ σύμμαχα, εἴπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅ τι δεῖ αὐτὸν ὀμόσαι, now, for my part, I do not see why the king, whose resources are so great, should swear to us, if he really meant to destroy us.*

REMARK 1. *Αὐτός* in the oblique cases is sometimes joined to the relative pronoun for the sake of perspicuity. E. g. *Ὧν ὁ μὲν αὐτῶν, one of whom.* Examples of this kind often occur in the Septuagint and New Testament.

2. *Αὐτός,* joined to a substantive, signifies *self, very.* In this case, it is placed either before the substantive and its article, or after the substantive. The article, however, is often omitted. E. g.

*Ὑπ' αὐτὸν τοὐρανοῦ τὸν κύτταρον, Under the very vault of heaven.*

NOTE 2. The personal pronouns *ἐγώ, σύ, ἡμεῖς, ὑμεῖς,* with which *αὐτός* is put in apposition, are very often omitted; in which case *αὐτός* has the appearance of these pronouns. E. g. *Αὐτοὶ ἐνδεεῖς ἐσμεν τῶν καθ' ἡμέραν, we are in want of our daily bread. Αὐτοὶ φαίνεσθε μᾶλλον τούτοις πιστεύοντες, you seem to place more confidence in these men.*

NOTE 3. *Αὐτός* often signifies *μόνος, alone.* E. g. *Αὐτοὶ γάρ ἐσμεν, κοὔπω ξένοι πάρεισιν, for we are by ourselves, and strangers have not yet come.*

REMARK 2. *Αὐτός* is used when a person or thing is to be opposed to any thing connected with it. E. g. *Πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν ἡρώων, αὐτοὺς δὲ ἑλώρια τεῦχε κύνεσσιν, and sent prematurely many brave souls of heroes to Hades, and made their bodies the prey of dogs,* where *αὐτούς, them,* that is, *the heroes,* or rather, *their bodies,* is opposed to *ψυχάς.*

REMARK 3. *Αὐτός* denotes the principal person as distinguished from servants or disciples. E. g. (Aristoph. Nub. 218 – 19) *Τίς οὗτος ὁ ἀνήρ;* ΜΑΘ. *Αὐτός.* ΣΤΡ. *Τίς αὐτός;* ΜΑΘ. *Σωκράτης, Pray who is that man?* DISC. *It is HE.* STR. *What HE?* DISC. *Socrates.*

NOTE 4. *Αὐτός* is often appended to the subject of a proposition containing the reflexive pronoun *ἑαυτοῦ,* for the sake of emphasis. E. g. *Παλαιστὴν νῦν παρασκευάζεται ἐπ' αὐτὸς αὐτῷ, he is preparing a combatant against himself.*

In such cases *αὐτός* is placed as near *ἑαυτοῦ* as possible (§ 232).

NOTE 5. *Αὐτός* is often used with ordinal *numbers,* to show that one person with others, whose number is less by one than the number implied in the ordinal, is spoken of. E. g. *Ἱριάθη πρεσβευτὴς ἐς Λακεδαίμονα αὐτοκράτωρ, δέκατος αὐτός, he, with nine others, was appointed plenipotentiary to Lacedæmon,* where *δέκατος αὐτός* is equivalent to *μετ' ἄλλων ἐννέα, with nine others.*

NOTE 6. In some instances, *αὐτός* is equivalent to the *demonstrative* pronoun. E. g. *Ἀπίστευσ' αὐτήν, I despise that (woman).*

3. *Αὐτός,* with the article *before* it, signifies *the same.* E. g.

*Περὶ τῶν αὐτῶν τῆς αὐτῆς ἡμέρας οὐ ταὐτὰ γιγνώσκομεν, We do not have the same opinion concerning the same things on the same day.*

## REFLEXIVE PRONOUN.

§ **145.** The reflexive pronoun refers to the subject of the proposition in which it stands, or to the subject of the preceding, if the second be closely connected with it. E. g.

*Σαυτὴν ἐπίδειξον, Show thyself.*

*Ζητεῖτε συμβούλους τοὺς ἄμεινον φρονοῦντας ὑμῶν αὐτῶν, You wish to have those for your advisers, who reason better than you.*

Note 1. Sometimes the reflexive pronoun of the third person stands for that of the first or second. E. g. Δεῖ ἡμᾶς ἀνερέσθαι ἑαυτούς, *we must ask ourselves*, where ἑαυτούς stands for ἡμᾶς αὐτούς. Μόρον τὸν αὑτῆς οἶσθα, *thou knowest thy lot*, where αὑτῆς stands for σαυτῆς.

Note 2. Sometimes this pronoun in the *third person dual* and *plural* stands for the *reciprocal pronoun*. E. g. Καθ' αὑτοῖν, for Κατ' ἀλλήλοιν, *against each other*. Φθονοῦντες ἑαυτοῖς, for Φθονοῦντες ἀλλήλοις, *envying one another*.

## POSSESSIVE PRONOUN.

§ **146.** It has already been remarked, that the possessive pronouns are, in signification, equivalent to the genitive of the personal pronouns (§ 67). E. g.

Οἶκος ὁ σός, equivalent to Ὁ οἶκός σου, *Thy house*. (§ 173.)
Παῖς σός, equivalent to Παῖς σου, *A son of thine*. (ibid.)

Note 1. The possessive pronoun is sometimes used *objectively*. E. g. Σὸς πόθος, *my regret for thee*, not *thy regret for others*. (§ 173. N. 2.)

Note 2. In some instances the possessive pronoun of the *third person* is put for that of the *first* or *second*. E. g. Φρεσὶν ἦσιν, for Φρεσὶν ἡμαῖς, *in my soul*.

Note 3. Sometimes ἑός, *his*, stands for σφέτερος, *their*, and σφέτερος for ἑός.

## INTERROGATIVE PRONOUN.

§ **147.** The interrogative pronoun τίς is used either in direct or in indirect questions. E. g. Σὺ τίς εἶ; *who art thou?* Οἶδε τί βούλεται, *he knows what (it) wants*.

This head includes also the *interrogative pronominal adjectives* (§ 73). E. g. Κατὰ ποίας πύλας εἰσῆλθες; *through what gates did you come in?*

Note 1. It is to be observed that τίς does not always stand at the beginning of the interrogative clause.

Note 2. Τίς is sometimes equivalent to ποῖος. E. g. Τίνα αὐτὸν φήσομεν εἶναι; *what kind of person shall we call him?*

## INDEFINITE PRONOUN.

§ **148.** 1. The indefinite pronoun τὶς annexed to a substantive means *a certain*, *some*, or simply, *a*, *an*. E. g. Ὄρνιθές τινες, *some birds*. Ἰμονιάν τινα, *a well-rope*.

2. Without a substantive it means *some one*, *somebody*, *a certain one*. E. g. Ἀντισθένην τις καλεσάτω, *let some one call Antisthenes*.

Note 1. Τίς is sometimes equivalent to ἕκαστος. E. g. Εὖ τις δόρυ θηξάσθω, *let every one sharpen his spear well.*

Note 2. Sometimes τὶς refers to the person who speaks, and sometimes to the person addressed. E. g. Ποῖ τις φύγοι; *where can one* (that is, *I*) *go?* Ἥκει τῳ κακόν, *misfortune is coming to some body* (that is, *to thee*).

Note 3. Τίς is often joined to adjectives of *quality* or *quantity*. E. g. Γυνὴ ὡραιοτάτη τις, *a most blooming woman.* Φιλόπολίς τις ἔσθ' ὁ δαίμων, *the god is friendly to the city.* Πόσος τις; *how great?* Ἡμέρας ἑβδομήκοντά τινας, *some seventy days,* or, *about seventy days.*

Note 4. Τίς sometimes means *somebody*, in the sense of *a distinguished person, a man of consequence,* and τὶ means *something great.* E. g. Φαίνομαί τις ἧμις, *I seem to be some body,* that is, *a man of consequence.* Ἔδοξέ τι εἰπεῖν, *he seemed to say something great.*

Note 5. Sometimes the poets double τὶς. E. g. Ἔστι τις οὐ πρόσω Σπάρτης πόλις τις, *there is a certain city not far from Sparta.*

## DEMONSTRATIVE PRONOUN

§ **149.** 1. Οὗτος and ὅδε regularly denote that which is *present* or *near* in place or time, or something just mentioned. E. g. Οὗτος ὁ ἀνήρ, *this man.* Ἥδε ἡ γυνή, *this woman.* Ταῦτα ἀκούσας, *hearing these things.*

Note 1. Οὗτος and ὅδε are sometimes equivalent to the adverbs ἐνταῦθα, ὧδε, *here.* E. g. Αὕτη δέ σοι γῆς περίοδος πάσης. Ὁρᾷς; Αἵδε μὲν Ἀθῆναι. *Here thou hast a map of the whole earth. Seest thou? Here is Athens.*

2. Ἐκεῖνος regularly refers to a *remote* person or thing. E. g. Τουτονὶ γοῦν οἶδ' ἐγώ, κἀκεινονί, *I know this one and that one.*

Note 2. Ἐκεῖνος often refers to that which immediately precedes, in which case it corresponds to the English *he.* E. g. Ἐκεῖνος εἶχε τὸν τραγῳδικὸν θρόνον, *he had possession of the tragic throne.*

Note 3. Sometimes the demonstrative pronoun refers to a noun which goes before in the *same* proposition, if that noun has been separated from the governing word by intervening clauses. E. g. Τὸν μάντιν, ὃς ἵππετο τῇ στρατιῇ ταύτῃ, Μεγιστίην τὸν Ἀκαρνῆνα, ..... τοῦτον τὸν εἶπαντα ἐκ τῶν ἱρῶν τὰ μέλλοντά σφι ἐκβαίνειν, φανερός ἐστι Λεωνίδης ἀποπέμπων, *it is evident that Leonidas tried to send away the soothsayer Megistias the Acarnanian, who followed this army, ..... I mean the one who prophesied what would happen to them.*

Note 4. The demonstrative pronoun sometimes follows the *relative* in the *same* proposition. E. g. Ἰνδὸν ποταμὸν, ὃς κροκοδείλους δεύτερος οὗτος ποταμῶν πάντων παρέχεται, *the river Indus, which is the only river in the world, except one, that produces crocodiles.*

## RELATIVE PRONOUN.

§ **150.** 1. The relative pronoun agrees with the noun, to which it refers, in gender and number. Its case depends on the construction of the clause in which it stands. E. g.

*Νεοκλείδης, ὅς ἐστι τυφλός, Neoclides, who is blind.*

*Μισῶ πολίτην, ὅστις ὠφελεῖν πάτραν βραδὺς πέφυκε, I hate that citizen who is slow to aid his country.*

*Τῶν δώδεκα μνῶν, ἃς ἔλαβες, Of the twelve minæ, which thou receivedst.*

The word, to which the relative refers, is called the *antecedent.*

This head includes also the *relative pronominal adjectives* (§ 73). E. g. *Ἄλλοι ὅσοις μέτεστι τοῦ χρηστοῦ τρόπου, as many others as possess a good character.*

Note 1. In some instances a masculine relative pronoun in the *dual* refers to a feminine noun. E. g. *Ἡμῶν ἐν ἑκάστῳ δύο τινέ ἐστον ἰδέα ἄρχοντε καὶ ἄγοντε, οἷν ἑπόμεθα, in each one of us there are two ideas governing and leading us, which we follow.*

Note 2. Sometimes the *gender* of the relative is determined by the gender *implied* in the antecedent. E. g. *Τὰς Ἀθήνας, οἵ γε ἐμὲ καὶ πατέρα τὸν ἐμὸν ὑπῆρξαν ἀδικα ποιοῦντες, Athens, which city began first to injure me and my father,* where *οἵ* refers to the inhabitants of Athens.

Note 3. The relative often agrees in *gender and number* with the noun which is joined to it by a verb signifying *to call* or *name, to be, to believe,* (§ 166.) E. g. *Ἄκρην, αἳ καλεῖνται Κλῄϊδες, a promontory, which is called Cleides. Ὁ φόβος, ἣν αἰδὼ εἴπομεν, that kind of fear, which we called respect.*

2. If the relative refers to *two or more nouns,* it is generally put in the *plural.* If the nouns denote *animate* beings, the relative is masculine when one of the nouns is masculine. If the nouns denote *inanimate* objects, the relative is generally neuter. E. g. *Αἴας καὶ Τεῦκρος, οἳ μέγιστον ἔλεγχον ἔδοσαν τῆς αὑτῶν ἀνδρίας, Ajax and Teucer, who gave the greatest proof of their valor. Περὶ πολέμου καὶ εἰρήνης, ἃ μεγίστην ἔχει δύναμιν, concerning war and peace, which have very great power.*

Note 4. The relative often agrees in *gender* with one

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of the nouns to which it refers. E. g. Ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν, κ. τ. λ., *being delivered from wars, dangers, and trouble, to which, &c.*

3. The relative is often put in the *plural*, when it refers to a *collective* noun in the singular. E. g. Λεῖπε λαὸν οὓς τάφρος ἔρυκεν, *he left the people, whom the ditch kept back.* Πᾶς τις ὄμνυσι, οἷς ὀφείλω, *every one, to whom I happen to owe money, swears.*

Remark. The relative is put in the plural also when it refers to a whole class of persons or things implied in a singular antecedent. E. g. Ἀνὴρ, αὐτουργὸς, οἵπερ σώζουσι γῆν, *a man of the working class, which class are the safety of the land.*

Note 5. The relative in the *singular* often refers to an antecedent in the *plural*, when one of the persons or things contained in that antecedent is meant. E. g. Οἴνός σε τρώει μελιηδής, ὅς τε καὶ ἄλλους βλάπτει, ὅς ἄν μιν χανδὸν ἕλῃ, *sweet wine affects thee, which injures whoever else takes it freely,* where ὅς refers to any person contained in ἄλλους.

4. The proposition containing the relative is often placed before the proposition which contains the antecedent, when the leading idea of the whole period is contained in the former. This is called *inversion.* E. g. Οὓς ἂν τῶν λόγων ἀλγῶ κλύων, τούσδε καὶ πράσσειν στυγῶ, *I do not dare to do those things, which it gives me pain to hear.* Μείζον᾽ ὅστις ἀντὶ τῆς αὑτοῦ πάτρας φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω, *whoever thinks that he has a dearer friend than his own country, him I call a contemptible man.*

This *inversion* often takes place also for the sake of emphasis.

Note 6. This remark applies also to the *relative adverbs.* (§ 123.) E. g. Οἱ δ᾽ ὅτε δὴ ῥ᾽ ἵκανον, ὅθι σκοπὸν Ἕκτορος ἔκταν, ἔνθ᾽ Ὀδυσσεὺς μὲν ἔρυξε ὠκέας ἵππους, *and when they came there where they had killed the spy of Hector, then Ulysses stopped the swift horses.*

5. The antecedent is often *omitted*, when it is either a general word (χρῆμα, πρᾶγμα, οὗτος, ἐκεῖνος), or one which can be easily supplied from the context. E. g. Ἃ βούλεσθε λέγοντες, *saying what you like,* where ἃ refers to πράγματα governed by λέγοντες. Τὸ μέγεθος, ὑπὲρ ὧν συνελήλυθαμεν, *the magnitude of the business, for which we are assembled.*

So in the formula Εἰσὶν οἳ λέγουσιν, *there are who say.*

NOTE 7. In some instances the antecedent is *implied in a possessive pronoun.* E. g. Ἀνάνδρίᾳ τῇ ἡμετέρᾳ, οἵτινές σε οὐ διεσώσαμεν, *through the cowardice of us, who did not save thee,* where ἡμετέρᾳ is equivalent to ἡμῶν, to which the relative οἵτινες in reality refers.

§ **151.** 1. In general, when the relative would regularly be put in the accusative, it is put in the genitive or dative, according as the antecedent is in the genitive or dative. This is called ATTRACTION. E. g.

Ἐκ τούτων, ὧν λέγει, *From these things, which he says.* Here ὧν stands for the accusative ἅ after λέγει. (§ 163. 1.)

Ἐν αὐτοῖς οἷς ἐπαγγέλλονται, *In those things which they profess.* Here οἷς stands for ἅ after ἐπαγγέλλονται. (ibid.)

REMARK 1. If the antecedent be a demonstrative pronoun, this pronoun is generally omitted (§ 148. 5), and the relative takes its case. E. g. Στέργοντας οἷς ἂν ἔχωμεν, for Στέργοντας ἐκείνοις, ἅ ἂν ἔχωμεν, *being satisfied with what we have.* Ἔξιμεν ἐξ ὧν τυγχάνομεν ἔχοντες, for Ἐξ ἐκείνων, ἃ τυγχάνομεν ἔχοντες, *we go away from those possessions which we happen to have.*

REMARK 2. In attraction the noun joined to the relative pronoun by a verb signifying *to call, to be, to believe,* (§ 166,) also takes the case of the relative. E. g. Τούτων, ὧν σὺ δεσποινῶν καλεῖς, for Τούτων, ἃς σὺ δεσποίνας καλεῖς, *of these, whom thou callest mistresses.*

NOTE 1. In some instances the relative, even when it would be in the *nominative,* is attracted by the antecedent. E. g. (Herod. 1, 78) Οὐδέν κω εἰδότες τῶν ἦν περὶ Σάρδις, for Οὐδὲν κω εἰδότες ἐκείνων ἃ ἦν περὶ Σάρδις, *as yet knowing nothing of what happened in Sardes.*

REMARK 3. The nominative of the pronominal οἷος is often attracted by the antecedent. E. g. Πρὸς ἄνδρας τολμηρούς, οἵους καὶ Ἀθηναίους, *to daring men, such as the Athenians are,* where οἵους καὶ Ἀθηναίους stands for οἷοι καὶ Ἀθηναῖοί εἰσι.

REMARK 4. In some instances the personal pronoun, connected with οἷος, remains in the nominative, though οἷος has been attracted by its antecedent. E. g. Νεανίας δὲ, οἵους σὺ, διαδιδρακότας, *but young men, like thee, decamping,* where οἵους σὺ stands for οἷος σὺ εἶ.

REMARK 5. Ἡλίκος sometimes imitates οἷος (§ 151. R. 3). E. g. Ἐκεῖνο δεινὸν τοῖσιν ἡλίκοισι νῷν, *that is a hard thing to men of our years,* where ἡλίκοισι νῷν stands for ἡλίκοι νῷ ἐσμεν.

NOTE 2. *Relative adverbs* (§ 123) also are attracted by the word to which they refer. E. g. Ἐκ γῆς, ὅθεν προύκειτο, *from the place where it lay*, where ὅθεν stands for ὅθι or ὅπου.

2. On the other hand, the antecedent is sometimes put in the case of its relative. E. g.

*Μελέαγρος τὰς μὲν τιμὰς ἃς ἔλαβε φανεραί, The honors which Meleager received are well known*, where τὰς τιμὰς stands for αἱ τιμαὶ.

*Οὐκ οἶσθα μοίρας ἧς τυχεῖν αὐτὴν χρεών; Knowest thou not the fate which she must meet?* for μοῖραν ἧς.

NOTE 3. The same is true of *relative adverbs*. E. g. Ἄλλοσε ὅποι ἂν ἀφίκῃ ἀγαπήσουσί σε, *they will love thee in other places whither thou mayest go*, where ἄλλοσε stands for ἄλλοθι or ἀλλαχοῦ.

3. Very frequently, in case of attraction, the antecedent is put after its relative. E. g.

*Κατασκευάζοντα ἧς ἄρχοι χώρας*, for *Κατασκευάζοντα τὴν χώραν, ἧς ἄρχοι, Improving the country, which he governed.*

REMARK 6. Frequently the principal words are attracted by, and placed after, the relative. E. g. *Οἴχεται φεύγων, ὃν ἦγες μάρτυρα*, for Ὁ μάρτυς, ὃν ἦγες, οἴχεται φεύγων, *the witness whom you brought has decamped. Οἱ παλαιοὶ ἐκεῖνοι, ὧν ὀνόματα μεγίλα λέγεται ἐπὶ σοφίᾳ, Πιττακοῦ τε καὶ Βίαντος, those ancient persons, Pittacus and Bias, who are renowned for wisdom*, where ὧν attracts only the proper names.

REMARK 7. The antecedent may be placed after its relative even when apparently no attraction takes place. E. g. Ἀποφύγοις ἂν ἠντιν' ἂν βούλῃ δίκην, *you can get clear in any lawsuit you please.*

NOTE 4. Sometimes only the adjective belonging to the antecedent is placed after the relative. E. g. Λόγους ἄκουσον, οὓς σοι δυστυχεῖς ἥκω φέρων, for Λόγους ἄκουσον δυστυχεῖς, οὓς σοι ἥκω φέρων, *hear the melancholy news which I have brought to thee.*

§ **152.** The relative pronoun often stands for the *demonstrative* pronoun, especially in the Epic language. E. g. *Πάτροκλον κλαίωμεν· ὃ γὰρ γέρας ἐστὶ θανόντων, let us mourn Patroclus, for this* (that is, *to mourn*) *is honor to the dead.*

So in the formula ὃς μὲν .... ὃς δέ, equivalent to ὁ μὲν .... ὁ δέ, (§ 142. 1.)

So in the formula *Καὶ ὅς*, for *Καὶ οὗτος*. E. g. *Καὶ ὅς, ἀμβώσας μέγα, ἀναθρώσκει, and he, uttering a loud cry, jumps up.*
So in the formula *Ἠδ' ὅς, said he,* used parenthetically.

Note 1. Frequently the relative is *apparently* put for the demonstrative. E. g. (Il. 10, 314, et seq.) *Ἦν δέ τις ἐν Τρώεσσι Δόλων, Εὐμήδεος υἱὸς, ..... ὅς ῥα τότε Τρωσὶν τε καὶ Ἕκτορι μῦθον ἔειπεν, there was among the Trojans a certain Dolon, son of Eumēdes, ..... that man, I say, spoke to the Trojans and to Hector.*

Note 2. This rule (§ 152) applies also to the relative adverb *ὡς*. (§ 123. N. 1.)

§ **153.** The relative often stands for the interrogative *τίς*, but only in *indirect* interrogations. E. g. *Φράζει τῷ ναυκλήρῳ ὅστις ἐστί, he declares to the captain of the vessel who he is.*

Note. *Ὅστις* is particularly used when the person, who is asked, repeats the question before he answers it. E. g. (Aristoph. Nub. 1496) *Ἄνθρωπε, τί ποιεῖς; ΣΤΡ. Ὅ τι ποιῶ; Man, what are you doing? Str. What am I doing?*

§ **154.** Frequently the relative has the force of the conjunction *ἵνα, in order that, that.* E. g. *Πρεσβείαν πέμπειν, ἥτις ταῦτ' ἐρεῖ, to send an embassy to say these things.*

## RECIPROCAL PRONOUN.

§ **155.** The reciprocal pronoun regularly refers to the subject of the proposition in which it stands, which subject is either in the dual or plural. E. g. *Τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, such things were they saying to one another.*

Note. Sometimes *ἀλλήλων* stands for *ἑαυτῶν*. E. g. *Διέφθειραν ἀλλήλους, they destroyed themselves,* that is, *each destroyed himself.*

# SUBJECT AND PREDICATE.

§ **156.** 1. The *subject* of a proposition is that of which any thing is affirmed. The *predicate* is that which is affirmed of the subject. E. g. *Ἀλκιβιάδης εἶπεν, Alcibiades said,* where *Ἀλκιβιάδης* is the subject of the proposition, and *εἶπεν,* the predicate. *Ἐγὼ ἄτολμός εἰμι, I am timid,* where *ἐγώ* is the subject, and *ἄτολμός εἰμι,* the predicate.

2. The subject is either *grammatical* or *logical.*

The grammatical subject is either a substantive or some word standing for a substantive.

The logical subject consists of the grammatical subject with the words connected with it. E. g. in the proposition Ἀκούσας ταῦτα ὁ Κῦρος ἐπείθετο, *Cyrus, hearing these things, was persuaded,* Κῦρος is the grammatical, and ἀκούσας ταῦτα ὁ Κῦρος, the logical subject.

§ **157.** 1. The SUBJECT OF A FINITE VERB is put in the nominative.

A finite verb agrees with its subject-nominative in number and person. E. g.

Ἐγὼ λέγω, *I say.*
Σὺ λέγεις, *Thou sayest.*
Ἐκεῖνος λέγει, *He says.*

2. The nominative of the *neuter plural* very often takes the verb in the singular. E. g.

Τὰ στρατεύματα ἀγωνίζεται, *The armies are fighting.*
Ταῦτα ἐγένετο, *These things happened.*

NOTE 1. Sometimes masculines and feminines dual or plural take the verb in the singular. E. g. Ξανθαὶ κόμαι κατενήνοθεν ἄμους, *her auburn hair was flowing over her shoulders.* Ἡμῖν οὐκ ἔστι κάρυ' ἐκ φορμίδος δούλω παραρρίπτοῦντε τοῖς θεωμένοις, *we do not exhibit two slaves throwing nuts out of a basket to the spectators.*

So in the phrase Ἔστιν οἵ, (§ 150. 5,) *there are who.*

3. If the verb belongs to more than one subject, it is put in the *plural* and in the chief person. The chief person is the first with respect to the second or third, and the second with respect to the third. E. g.

Τότε μητιόωντο Ποσειδάων καὶ Ἀπόλλων τεῖχος ἀμαλδῦναι, *Then Neptune and Apollo resolved to demolish the wall.*

NOTE 2. Frequently the verb agrees in number with one of the substantives, and especially with that which stands nearest to it. E. g. Σὺν δ' Εὖρός τε Νότος τ' ἔπεσε, Ζέφυρός τε δυσαὴς, καὶ Βορέης, *Eurus and Notus rushed together, the blustering Zephyrus and Boreas.*

REMARK 1. The verb is often put in the *dual,* if it belongs to two substantives in the singular. E. g. Ἡ λυροποιικὴ καὶ ἡ κιθαριστικὴ πολὺ διαφέρετον ἀλλήλοιν, *the art of making lyres, and the art of playing on the harp, differ much from each other.*

NOTE 3. When the substantives are connected by the conjunction ἤ, *or*, the verb is put either in the plural or in the singular. E. g. *Εἰ δέ κ' Ἄρης ἄρχωσι μάχης, ἢ Φοῖβος Ἀπόλλων, but if Mars commence the fight, or Phœbus Apollo.* *Ὅν κεν ἐγὼ ἀγάγω, ἢ ἄλλος Ἀχαιῶν, whom I or any other of the Achæans may bring.*

4. A *collective* noun in the singular very often has the verb in the plural. E. g.

*Τὸ πλῆθος οἴονται, The multitude think.*
*Φάσαν ἡ πληθύς, The multitude spake.*

This rule applies also to the pronominal adjectives ἕκαστος and ἄλλος. E. g. *Ἔμελλον λάξεσθαι ὀρχηδὸν ἕκαστος δέκα δραχμάς, each person was to have for his share ten drachmæ.*

NOTE 4. A noun in the *dual* often takes a plural verb. E. g. *Σφὼ σαώσετε, you two will save.*

On the other hand, a noun in the plural takes a verb in the dual, when only two persons or things are meant. E. g. (Il. 3, 278–9) *Οἵ τίνυσθον, you two who punish*, where οἵ refers to Pluto and Proserpine.

NOTE 5. The nominatives *ἐγώ, νώ, ἡμεῖς*, are of the first person; *σύ, σφώ, ὑμεῖς*, are of the second person; all other nominatives are of the third person.

The nominatives of the first and second person are usually not expressed, except when emphasis is required.

NOTE 6. The verb which agrees with the *relative pronoun* is in the first or second person, according as the antecedent is of the first or of the second person. E. g. *Ἡμῖν οὐ θύετε, αἵτινες τηροῦμεν ὑμᾶς, you do not sacrifice to us, who preserve you.* *Ἀμέτρητ' Ἀήρ, ὃς ἔχεις τὴν γῆν μετέωρον, O thou immeasurable Air! who holdest the earth suspended.*

So when the antecedent is implied in a possessive pronoun (§ 150. N. 7). E. g. *Ἀνανδρίᾳ τῇ ἡμετέρᾳ, οἵτινές σε οὐ διεσώσαμεν, through the cowardice of us, who did not save thee.*

REMARK 2. Any noun which is in apposition with the omitted personal pronoun (§§ 136 : 157. N. 5) of the first person, may have the verb in the first person. E. g. *Θεμιστοκλῆς ἥκω παρὰ σέ, I, Themistocles, have come to thee.*

NOTE 7. Sometimes the verb agrees in number with the nominative in the predicate § 160. 1). This takes place chiefly when the nominative in the predicate precedes the verb. E. g. *Ἔστὸν δύο λόφω ἡ Ἰδομένη ὑψηλώ*, equivalent to *ἡ Ἰδομένη ἐστὶ δύο λόφω ὑψηλώ, Idomene is two high hills.*

Note 8. The *third person* of a verb is often found without a subject,

(1) When any thing general and indefinite is expressed. E. g. *Οὐδέ κεν ἔνθα τεόν γε μένος καὶ χεῖρας ὄνοιτο*, sc. *τις*, *even here no one would find fault with thy valor and strength. Λέγουσι* or *φασί* sc. *ἄνθρωποι*, *they say.*

Frequently the word *πρᾶγμα* is to be supplied. E. g. *Δηλωθήσεται, the thing will show itself. Οὕτως ἔχει, it is so. Πολλοῦ δεῖ, it wants much, far from it. Δείξει δὴ τάχα, the event will soon show.*

(2) When the verb indicates the employment of any person, the word denoting that person is generally omitted. E. g. *Ἐκήρυξε τοῖς Ἕλλησι παρασκευάσασθαι*, sc. *ὁ κήρυξ*, *the herald proclaimed to the Greeks to prepare themselves. Τὸν νόμον ὑμῖν αὐτὸν ἀναγνώσεται*, sc. *ὁ γραμματεύς*, *the secretary shall read to you the law itself.*

(3) Frequently the verb is changed into the *third person singular passive*, and its subject-nominative into the dative (§ 206. 2). E. g. *Τοῖς πολεμίοις εὐτύχηται*, for *Οἱ πολέμιοι εὐτυχήκασι, the enemy have succeeded. Καλῶς σοι ἀπεκέκριτο*, for *Καλῶς ἀπεκέκρισο, thou hadst answered well.*

(4) The subject of verbs denoting the state of the *weather* or the operations of *nature* is not expressed. E. g. *Ὕει, it rains. Νίφει, it snows. Ἔσεισε, there was an earthquake. Συσκοτάζει, it grows dark.*

Note 9. Frequently the subject of a proposition becomes the immediate object (§ 163. 1) of the verb of the preceding proposition. E. g. *Φέρε νῦν ἀθρήσω πρῶτον τουτονὶ, ὅ τι δρᾷ*, for *Φέρε νῦν ἀθρήσω, ὅ τι δρᾷ οὑτοσί, now let me see first what this fellow here is doing.*

Note 10. The verb *εἰμί, am*, is very often omitted, but chiefly when it is a copula (§ 160. 1). E. g. *Ὥρα ἀπιέναι*, sc. *ἐστί, it is time to go.*

Remark 3. Other verbs also may be omitted, but only when they can be supplied from the context.

Note 11. The nominative is often used for the *vocative*. E. g. *Φίλος*, for *Φίλε*, *friend.*

**§ 158.** 1. The SUBJECT OF THE INFINITIVE MOOD is put in the accusative. E. g.

*Βούλεσθε αὐτὸν ἐλθεῖν; Do you wish him to come?* Here the accusative *αὐτὸν* is the subject of the infinitive *ἐλθεῖν*.
*Εἶναι θεοὺς ἐνόμιζεν, He believed that there are gods.*
*Φασὶν αὐτὸν βασιλεύειν, They say that he reigns.*

2. The subject of the infinitive is *not expressed* when it is the same with the *subject* of the preceding proposition. E. g.

*Οἶμαι εὑρηκέναι, I think I have found.* Here the subject (*μὲ*) of *εὑρηκέναι* is not expressed because it refers to the subject (*ἐγώ*) of *οἶμαι*.

*Τυφλὸς γνῶναι δοκεῖ τοῦτο, A blind man seems to know this.*

*Ἐπιθυμῶ ἀπομερμηρίσαι, I wish to doze.*

Note 1. Sometimes the accusative of the *personal* or *reflexive pronoun* is expressed before the infinitive, contrary to the preceding rule (§ 158. 2). E. g. *Ἐμέ φημι λελασμένον ἔμεναι ἀλκῆς, I say that I have forgotten my valor.*

Note 2. The subject of the infinitive is frequently put in the case of the subject of the preceding independent proposition. This takes place chiefly when both subjects refer to the same person or thing. E. g.

*Νομίζεις ἡμᾶς μὲν ἀνέξεσθαί σου, αὐτὸς δὲ τυπτήσειν; Dost thou imagine that we shall tolerate thee, and that thou canst strike?* Here *αὐτός* stands for *σαυτόν*.

*Ἐμὲ οἴεσθ' ὑμῖν εἰσοίσειν, ὑμεῖς δὲ νεμεῖσθαι; Do you think that I shall contribute, but that you will enjoy the contribution?* Here *ὑμεῖς* stands for *ὑμᾶς*.

So *Ἔφησθα Κρονίωνι οἴῃ λοιγὸν ἀμῦναι, thou saidst that thou alone avertedst destruction from the son of Saturn.* Here *οἴῃ* stands for *οἷαν* agreeing with *σέ* understood.

Note 3. Frequently the subject of the infinitive is wanting even when it is *different* from that of the preceding independent proposition. E. g. *Ἡμιοναῖοι κάμπτομαι, πάσχειν ἀλγεινοῖσιν, I am afflicted with sufferings painful to endure,* where the subject of *πάσχειν* (*τινὰ* understood) is different from that of *κάμπτομαι*. (See also § 219. N. 3.)

3. The subject of the infinitive is *not expressed* also when it is the same with the *object* of the preceding proposition. E. g.

*Ἐδεῖτο αὐτῶν βοηθεῖν ἐμοί, He prayed them to aid me.* Here the subject (*αὐτούς*) is not expressed, because it refers to the object (*αὐτῶν*) of *ἐδεῖτο* (§ 181).

*Παρήγγειλεν ἡμῖν καθεύδειν, He commanded us to sleep.* Here the subject (*ἡμᾶς*) of *καθεύδειν* is omitted because it is the same with the object (*ἡμῖν*) of *παρήγγειλεν* (§ 196. 2).

*Ἄνδρε δύω κελεύομεν ἀλλήλων πειρηθῆναι, We request*

*two men to try each other's skill.* In such instances the accusative denoting the object of the verb (§ 163) must not be mistaken for the subject of the infinitive.

NOTE 4. A *participle* agreeing with the omitted subject of the infinitive is very often put in the *accusative*. E. g. *Ἐγὼ ὑμῶν δέομαι καταψηφίσασθαι Θεομνήστου, ἐνθυμουμένους, ὅτι οὐκ ἂν γένοιτο τούτου μείζων ἀγών μοι, I beseech you to condemn Theomnestus, when you consider that I could not have had a severer trial than this. Ξενίᾳ ἥκειν παρήγγειλε, λαβόντα τοὺς ἄνδρας, he requested Xenias to take the men and come.* (§ 158. 3.)

NOTE 5. When the infinitive has the force of a neuter substantive (§§ 159. 2 : 221), its subject is frequently omitted, in which case the accusative of *τὶς* or *αὐτός* is to be supplied. E. g. *Δρᾶν ταῦτα χρή*, sc. *τινά, one must do these things.*

§ **159.** 1. In general, any word or clause may be the subject of a proposition. E. g.

*ΦΙΛΟ μέν ἐστιν ἀρχὴ τοῦ κακοῦ, The word ΦΙΛΟ indeed is the beginning of the evil.*

2. Particularly, the subject of a proposition may be an *infinitive* with the words connected with it. E. g.

*Πρόχειρόν ἐστιν ἐπαινέσαι τὴν ἀρετήν, It is easy to praise virtue.* Here *ἐπαινέσαι τὴν ἀρετὴν* is the subject of the proposition.

NOTE 1. The subject of *δεῖ, δοκεῖ, ἐνδέχεται, πρέπει, προσήκει, συμβαίνει, χρή*, and some others, is generally an infinitive. E. g.

*Δεῖ ἐμὲ λέγειν, I must say*, or *It is necessary that I should say.* Here *ἐμὲ λέγειν* is the subject of *δεῖ*.

NOTE 2. Verbs, of which the subject is an infinitive are called IMPERSONAL. Such verbs must not be confounded with those, of which the subject is not expressed (§ 157. N. 8).

3. The subject of an *infinitive* is frequently another infinitive with the words connected with it. E. g. *Οὔ φησι χρῆναι τοὺς νέους τὴν γλῶσσαν ἀσκεῖν, he says that young men ought not to exercise the tongue*, where *τοὺς νέους τὴν γλῶσσαν ἀσκεῖν* is the subject of *χρῆναι* (§ 159. N. 1, 2).

§ **160.** 1. The PREDICATE, like the subject (§ 156. 2), is either *grammatical* or *logical.*

The grammatical predicate is either a verb alone, or a verb (commonly a verb signifying *to be, to be called*), and a substantive, adjective, pronoun, or participle. In the latter case, the verb is called the *copula*.

The logical predicate consists of the grammatical predicate with the words connected with it. E. g. Ἦν Κανδαύλης τύραννος Σαρδίων, *Candaules was king of Sardes*, where ἦν τύραννος is the grammatical, and ἦν τύραννος Σαρδίων, the logical predicate.

2. A substantive in the predicate is put in the same case as the subject when it refers to the same person or thing. (§ 136.) E. g.

Ἐγώ εἰμι Πλοῦτος, *I am Plutus*. Here Πλοῦτος agrees in case with ἐγώ.

Ἦν Κανδαύλης τύραννος Σαρδίων, *Candaules was king of Sardes*. Here τύραννος in the predicate agrees with the subject Κανδαύλης in case.

3. The gender, number, and case of an adjective, standing in the predicate, and referring to the subject, are determined by § 137. E. g.

Ἐγὼ ἀθάνατός εἰμι, *I am immortal*.

Βούλεσθε αὐτὸν γενέσθαι σοφόν; *Do you wish him to become wise?*

Note 1. When the subject is any word but a nominative (§ 159), the adjective or pronoun in the predicate is *neuter* (commonly *neuter singular*). E. g. Οὐ δίκαιόν ἐστι τοὺς κρείττους τῶν ἡττόνων ἄρχειν, *it is not right, that the stronger should rule the weaker*.

Note 2. Frequently a *neuter* adjective in the predicate refers to a masculine or feminine noun. E. g. Φιλοίκτιστον γυνή ἐστι, *woman is a very tender-hearted thing*.

In such cases, the word πρᾶγμα is sometimes expressed. E. g. Γυναῖκα δ' εἶναι πρᾶγμ' ἔφη νουβυστικόν, *but woman, he said, is a prudent thing*.

§ **161.** 1. When the subject of the infinitive is not expressed (§ 158. 2, 3), the substantive or adjective, standing in the predicate and referring to the omitted subject, is put in the case, in which the subject has already appeared. E. g.

Ὠχρὰ εἶναι δοκεῖς, *Thou seemest to be pale*. Here the adjective is put in the nominative on account of σύ with which δοκεῖς agrees (§ 157. N. 5).

*Κύρου ἐδέοντο προθυμοτάτου γενέσθαι, They besought Cyrus to be very eager.*

*Διακελεύσομαι τοῖς ἰοῦσιν εἶναι προθυμοτάτοις, I will command those who go to be very eager.*

NOTE. This construction (§ 161. 1) may take place also when the infinitive has the article before it (§ 221). E. g. Ὁ Αἰσχύλος πάλιν ἄπεισιν οἴκαδε, διὰ τὸ συνετὸς εἶναι, *Æschylus returns home because he is wise.*

It takes place also when the infinitive comes after the particle ὥστε (§ 220).

Also when the infinitive depends on a participle (§ 219). E. g. Πολλοὶ τῶν προσποιησαμένων εἶναι σοφιστῶν, for Πολλοὶ ἐκείνων οἳ προσεποιήσαντο εἶναι σοφισταί, *many of those who pretended to be sophists*, (§ 140. 3.)

2. When a proposition is made the subject of another proposition (§ 159. 2, 3), the substantive, adjective, or participle in the predicate or subject of the former proposition is often put in the case of the noun which is in the predicate of the latter. E. g. Ἐφ' ἡμῖν ἔσται τὸ ἐπιεικέσι καὶ φαύλοις εἶναι, for Τὸ ἡμᾶς ἐπιεικεῖς καὶ φαύλους εἶναι ἔσται ἐφ' ἡμῖν, *to be respectable or worthless will depend upon us*, where the proposition τὸ ἐπιεικέσι . . . . . εἶναι is the subject, and ἐφ' ἡμῖν ἔσται, the predicate.

In such cases the predicate always precedes the subject. Further, this takes place only when the attracting word in the predicate is in the *dative*.

## OBJECT.

§ **162.** 1. That on which an action is exerted, or to which it refers, is called the *object*.

The object is put in the *accusative*, *genitive*, or *dative*.

2. Participles and verbal adjectives in τεον (§ 132. 2) are followed by the same case as the verb from which they are derived.

For examples, see below.

NOTE 1. The verbal in τεον with ἐστί (expressed or understood) represents δεῖ (§ 159. N. 1) and the infinitive *active* or *middle* of the verb from which it is derived. E. g.

*ἀκούω, hear, ἀκουστέον* equivalent to *δεῖ ἀκούειν, one must hear.*

*μιμέομαι, imitate, μιμητέον* equivalent to *δεῖ μιμεῖσθαι, one must imitate.*

In some instances it represents δεῖ and the infinitive *passive*. E. g. *ἡττάομαι, am surpassed, ἡττητέον, one must be surpassed.*

Note 2. The *neuter plural* of the verbal adjective in τεον is often used instead of the singular. E. g. ἀκουστέα for ἀκουστέον.

3. Any word or clause may be the object of a verb. E. g. *Κῦρος ἐκείνῳ δῶρα ἔδωκε, ἵππον χρυσοχάλινον, καὶ στρεπτὸν χρυσοῦν, καὶ τὴν χώραν μηκέτι ἁρπάζεσθαι, Cyrus gave him presents, a horse with a golden bridle, a golden necklace, and that the country should no longer be plundered*, where the proposition τὴν χώραν μηκέτι ἁρπάζεσθαι is one of the objects of ἔδωκε.

## ACCUSATIVE.

§ **163.** 1. The immediate object of a transitive VERB is put in the accusative. E. g.

*Ταῦτα ποιῶ, I do these things.*
*Ποιήσας ταῦτα, Having done these things.* (§ 162. 2.)
*Ποιητέον ταῦτα, One must do these things.* (ibid.)

2. Many verbs, which are intransitive in English, are transitive in Greek. E. g. *Ἀθανάτους ἁλιτέσθαι, to sin against the immortals.*

Verbs of this class are ἁλιταίνω, ἀποδιδράσκω, δορυφορέω, ἐπιορκέω, ὄμνυμι, ἐπιτροπεύω, λανθάνω, and many others.

§ **164.** The accusative of a substantive is often joined to a verb of which it denotes the *abstract* idea. (§ 129.) In this case the accusative is generally accompanied by an adjective. E. g.

*Πεσεῖν πτώματ' οὐκ ἀναισχετά, To fall an insupportable fall.*
*Ἵιξαν δρόμημα δεινόν, They rushed furiously.*

So in English, *To die the death of the righteous. To run a race.*

Note 1. A substantive is, in the poets, often joined to a verb signifying *to see, to look*, (βλέπω, δέρκομαι, λεύσσω, ὁράω,) to mark the expression of the look. E. g. Φόβον βλέπων, *looking terrible.* Ἡ Βουλὴ ἔβλεψε νάπυ, *the Senate looked mustard*, that is, *looked displeased.*

Sometimes the substantive δέργμα is to be supplied after these verbs. E. g. Κλέπτον βλέπει, *he looks thievish.*

Note 2. Verbs signifying *to conquer* (as νικάω) are often followed by the accusative of a noun denoting the place or

nature of the conquest. E. g. *Μάχην νικᾶν, to gain a battle.* *Ὀλύμπια νενικηκώς, having conquered in the Olympic games.*

The nouns following verbs of this description are chiefly *ἀγών, γνώμη, μάχη, ναυμαχία, πόλεμος.* Also the names of the public games, *Ὀλύμπια, Πύθια, Νέμεα, Ἴσθμια.*

Sometimes an accusative denoting the name of the person conquered is added. E. g. *Μιλτιάδης ὁ τὴν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους νικήσας, Miltiades who conquered the barbarians at the battle of Marathon.*

§ **165.** 1. Verbs signifying *to ask, to teach, to take away, to clothe, to unclothe, to do, to say,* and some others, are followed by two accusatives, the one of a person, and the other of a thing. E. g.

*Ταῦτά με ἐρωτᾷς, Thou askest me about these things.*
*Αἰτεῖν τὸν δῆμον φυλακάς, To ask guards of the people.*
*Τὸν δῆμον χλαῖναν ἤμπισχον, I clothed the people with robes.*

Verbs of this class are *αἰτέω, ἀμπέχω, ἀμφιέννυμι, ἀναγκάζω, ἀναδέω, ἀπαιτέω, ἀποστερέω, ἀφαιρέομαι, διδάσκω, δράω, ἐκλέγω, ἐκδύνω, ἐνδύνω, ἐξαιρέομαι, ἐξειπεῖν, ἐξετάζω, ἔρδω* or *ῥέζω, ἐργάζομαι, ἔρομαι, ἐρωτάω, κρύπτω, λέγω, παιδεύω, πείθω, πιπίσκω, ποιέω, πράσσομαι, στεφανόω, συλάω,* and a few others.

Note 1. Sometimes the accusative of the thing denotes the *abstract* of the verb (§ 164). E. g. *Ὁ Φωκικὸς πόλεμος ἀείμνηστον παιδείαν αὐτοὺς ἐπαίδευσεν, the Phocian war taught them an ever memorable lesson.* *Ἑαυτὸν λωβᾶται λώβην ἀνήκεστον, he injures himself incurably.*

Note 2. Frequently verbs signifying *to do,* or *to say,* are followed by an accusative and the adverb *εὖ, well,* or *κακῶς, badly.* E. g. *Τοὺς φίλους εὖ ποιοῦσι, they do good to their friends,* where *εὖ ποιοῦσι* is equivalent to *ἀγαθὰ ποιοῦσι.* *Κακῶς λέγουσιν οἱ ἀγαθοὶ τοὺς κακούς, the good speak ill of the bad,* where *κακῶς λέγουσι* is equivalent to *κακὰ λέγουσι.*

Note 3. Sometimes the word denoting the person is put in the *dative* (§ 196. 4). E. g. *Πολλὰ κάκ' ἀνθρώποισιν ἐώργει, he did much evil to men.* *Μηδὲν ἀγαθὸν ποιήσας τῇ πόλει, having done no good to the state.*

Remark. *Ἀποστερέω,* and, in the later writers, *ἀφαιρέομαι,* are often followed also by the *accusative* of the person and the *genitive* of the thing. (§ 181. 2.)

2. Verbs signifying *to divide* take two accusatives. E. g. *Τὸ στράτευμα κατένειμε δώδεκα μέρη, he divided the army into twelve parts.*

The preposition εἰς is often found before the accusative denoting the number of parts. E. g. Σφέας αὐτοὺς ἐς ἓξ μοίρας διεῖλον, *they divided themselves into six parts.*

NOTE 4. Sometimes the noun denoting the thing *divided* is put in the *genitive* (§ 173), and depends on the accusative denoting the *parts*. E. g. Διειλόμεθα τῆς εἰδωλοποιικῆς εἶδη δύο, equivalent to Διειλόμεθα τὴν εἰδωλοποιικὴν εἰς εἴδη δύο, *we divided the art of making images into two parts.*

§ **166.** VERBS signifying, *to name* or *call, to choose, to render* or *constitute, to esteem* or *consider*, are followed by two accusatives denoting the same person or thing. E. g.

Στρατηγὸν αὐτὸν ἀπέδειξεν, *He appointed him general.*
Τὸν υἱὸν ἱππέα ἐδιδάξατο ἀγαθόν, *He caused his son to be brought up a good horseman.*

NOTE 1. In the *passive* such verbs become *copulas* (§ 160. 1). E. g. Στρατηγὸς ἀπεδείχθη, *he was appointed general.* Ὁ υἱὸς ἐδιδάχθη ἱππεὺς ἀγαθός, *the son was brought up a good horseman.* (§ 206. 1.)

NOTE 2. Frequently the infinitive εἶναι is expressed before the second accusative. E. g. Σοφιστὴν ἀνομάζουσι τὸν ἄνδρα εἶναι, *they call him a sophist*, or rather, *they say that he is a sophist.*

So in the *passive*, Ἀπεδείχθη τῆς ἵππου εἶναι ἵππαρχος, *he was appointed master of the horse.*

§ **167.** The accusative is very often used *to limit* any word or expression. E. g.

Κροῖσος ἦν Λυδὸς τὸ γένος, *Crœsus was a Lydian by birth.*
Here the accusative γένος limits or explains further the meaning of Λυδός.
Ταῦτα ψεύδονται, *They lie in these things.*
Ἡ θάλασσα οὐδὲν γίγνεται πλείων, *The sea does not become larger*, literally *The sea becomes larger in nothing.*

The accusative thus used is called the SYNECDOCHICAL ACCUSATIVE.

REMARK. The neuter accusative τί (from τίς) often means *for what? why?* E. g. Τί ταῦτα μανθάνω, *for what am I learning these things?*

NOTE 1. Here belong most of the accusatives which commonly are said to be used *adverbially* (§ 124).

NOTE 2. Hither we may refer *parenthetical* phrases like the following. Τὸ λεγόμενον, *as the saying is.* Τὸ τοῦ Ὁμήρου, *as Homer has it*, or *according to Homer.* Πᾶν τοὐναντίον, *on the contrary.*

Note 3. Sometimes the preposition *κατά* or *εἰς* is used before this accusative. E. g. *Καθαρὸν καὶ κατὰ τὸ σῶμα καὶ κατὰ τὴν ψυχήν, pure in body and in soul.* *Αἰνῶς ἀθανάτῃσι θεῇς εἰς ὦπα ἐοικυῖ, she astonishingly resembles the immortal goddesses in looks.*

Note 4. The accusative is sometimes subjoined to a clause in order further to qualify the contents of it. E. g. *Καί με θητεύειν πατὴρ θνητῷ παρ᾽ ἀνδρὶ, τῶνδ᾽ ἄποιν᾽, ἠνάγκασεν, and the father compelled mē to serve with a mortal man as a recompense for these. Τὼ παῖδε τὼ σὼ μέλλετον, τολμήματ᾽ αἴσχιστα, μονομαχεῖν, thy two sons are about to fight a duel, a most disgraceful act,* where *τολμήματα* qualifies *τὼ παῖδε τὼ σὼ μέλλετον μονομαχεῖν.* *Ἐγὼ δ᾽ ἂν, αὐτῇ θοιμάτιον δεικνὺς τοδὶ, πρόφασιν, ἔφασκον, and I, showing to her this garment here, as a pretext said.*

§ **168.** 1. A noun denoting DURATION OF TIME is put in the accusative. E. g.

*Δέκα ἔτη κοιμῶνται, They sleep ten years.*
*Τοῦτον μετὰ Σιτάλκους ἔπινον τὸν χρόνον, During this time I was feasting with Sitalces.*
*Πολὺν χρόνον ὕβρικε, He has insulted a long time.*

2. Frequently the accusative answers to the question WHEN? E. g. *Ἐντειλάμενος τὴν ὥρην ἐπαγινέειν σφίσι τὰς αἶγας, commanding (him) to bring the goats to them at the regular time.*

Note 1. When the substantive is accompanied by an *ordinal* number (§ 61), it denotes duration of *time past.* E. g. *Ἐννάτην ἡμέραν γεγαμημένην, married nine days ago,* or *having been married nine days.*

Also when it is accompanied by *cardinal* numbers. E. g. *Ὃς τέθνηκε ταῦτα τρία ἔτη, who has been dead these three years.*

Note 2. Sometimes the accusative is equivalent to the *genitive absolute* (§ 192), particularly the following *neuter accusatives: δεδογμένον, δοκοῦν, δόξαν,* from *δοκέω· εἰρημένον* from *ΡΕΩ· ἐξόν* from *ἔξειμι· ὄν* from *εἰμί· παρέχον* from *παρέχω· προσῆκον* from *προσήκω· τυχόν* from *τυγχάνω·* and a few others. E. g.

*Ἐξὸν αὐτοῖς ἀποδοῦσιν Ἑλένην ἀπηλάχθαι τῶν παρόντων κακῶν, Although it was in their power to give up Helen, and be delivered from the impending danger.* The construction of the clause *Ἐξὸν αὐτοῖς ..... κακῶν,* in the indicative would be *Ἔξεστιν αὐτοῖς ..... κακῶν,* (§ 159. 2, N. 1, 2.)

Note 3. Frequently, for the sake of emphasis, a preposition (chiefly ἐπί) is placed before this accusative. E. g. Ἐπὶ ὀκτὼ καὶ εἴκοσι ἔτεα ἦρχον τῆς Ἀσίης οἱ Σκύθαι, *the Scythians ruled Asia for eight and twenty years.*

§ **169.** The accusative is used to denote EXTENT OF SPACE. E. g.

*Διέσχον ἀλλήλων τριάκοντα στάδια, They were thirty stadia from each other.*

*Σταδίους δὲ πέντε καὶ τεσσαράκοντα διακομίσαντες ἀπίκοντο ἐς τὸ ἱρόν, And carrying (her) forty-five stadia they arrived at the temple.*

§ **170.** Sometimes the accusative answers to the question WHITHER? E. g.

*Αἴγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἷκεν, The bright effulgence went to heaven through ether.*

*Ἀγλαὰς ἔβας Θήβας, Thou camest to illustrious Thebes.*

§ **171.** The accusative follows the particles of protestation μά and νή. E. g.

*Μὰ τὴν Ἀναπνοὴν, μὰ τὸ Χάος, μὰ τὸν Ἀέρα, By Breath, by Chaos, by Air.*

*Νὴ τὸν Ποσειδῶ φιλῶσε, By Neptune I love thee.*

Note 1. Μά is used only in negative, and νή only in affirmative, propositions. But when ναί, *yes, certainly,* is placed before μά, the proposition is affirmative.

Note 2. Sometimes μά is omitted. E. g. Οὐ, τόνδ' Ὄλυμπον, *no, by this Heaven.*

Note 3. Sometimes the name of the god sworn by is omitted after these particles, in which case the article of the omitted name is always expressed. E. g. Μὰ τὸν — ἐγὼ μὲν οὐδ' ἂν ἐπιθόμην, *by — I should not believe it.*

§ **172.** The accusative is put after the following PREPOSITIONS.

*Ἀμφί, about, around. Ἀμφὶ δείλην, about evening. Ἀμφ' αὐτόν, around him.* So in connection with *numerals. Ἀμφὶ τὰ ἑκκαίδεκα ἔτη γενόμενος, being about sixteen years old.*

*Ἀνά, on, in, through, throughout, during. Ἀνὰ τὸν πόλεμον, during the war, throughout the war. Ἀνὰ στρατόν, in the army. Ἀνὰ μυρίκην, on a tamarisk.*

With *numerals* it means *at the rate of, a-piece. Ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, at the rate of five parasangs a day.*

*Διά, through, on account of, in. Ἃ νῦν ὀφείλω διὰ σέ, which I now owe on your account. Διὰ νύκτα, in the night.*

*Εἰς, to, into. Εἰς Κιλικίαν, to Cilicia.*

With *numerals* it generally means *about*. *Εἰς τετρακισχιλίους, about four thousand men.*

Frequently εἰς is found before a *genitive*, the noun, to which it properly belongs, being omitted. *Εἰς παιδοτρίβου*, sc. *οἶκον, to the teacher's house.*

*Ἐπί, upon, against.* *Ἐπὶ θρόνου, upon a throne.* *Ἐπ' αὐτόν, against him.*

*Κατά, according to, in relation to, in, on, near, during.* *Κατὰ τὸν Ὅμηρον, according to Homer.* *Κατὰ τὸ σῶμα, in relation to the body.* *Κατὰ τὸν πόλεμον, during the war.*

*Μετά, after.* *Μετὰ δὲ ταῦτα, and after these things.*

*Παρά, to, besides, along, contrary to, on account of.* *Παρὰ Καμβύσεα, to Cambyses.* *Παρὰ ταῦτα, besides these.*

After *comparatives* it means *than*. *Γενοίατ' ἂν καὶ παρὰ τὴν ἑωυτῶν φύσιν ἀμείνονες, they might become superior to their nature.*

*Περί*, synonymous with *ἀμφί*.

*Πρός, to, in respect to, towards.* *Πρὸς πάντας, to all men.* *Καλὸς πρὸς δρόμον, good in running*, or *a good racer.*

*Ὑπέρ, over, beyond, against.* *Ὑπὲρ τοὺς ἄλλους, over the others.*

*Ὑπό, under, at.* *Ὑπὸ γῆν, under the earth.* *Ὑπὸ Ἴλιον, under Ilion.*

*Ὡς*, synonymous with *εἰς*. It is always placed before nouns denoting *intelligent* objects.

## GENITIVE.

§ **173.** A SUBSTANTIVE which limits the meaning of another substantive, denoting a different person or thing, is put in the genitive. E. g.

*Τὸ τέμενος τοῦ θεοῦ, The temple of the god.*
*Τὸν Ἱππάρχου θάνατον, The death of Hipparchus.*
*Σκυθῶν βασιλεῖς, Kings of the Scythians.*

This rule applies also to the personal, reflexive, and reciprocal pronouns, and to the indefinite pronoun *δεῖνα*.

The genitive thus used has been called the ADNOMINAL GENITIVE.

NOTE 1. The adnominal genitive denotes various relations, the most common of which are those of *possession, quality, subject, object, material, source, a whole, component parts.*

NOTE 2. The adnominal genitive is called *subjective* when it is equivalent to the subject-nominative (§ 157. 1). It is called *objective* when it denotes the object of an action (§ 162. 1). E. g. Ἔργον Ἡφαίστου, *the work of Vulcan, that which Vulcan did*, where the genitive is used subjectively. Ἡ ἀκρόασις τῶν λεγόντων, *the act of hearing the speakers*, where the genitive is used objectively.

NOTE 3. A substantive is sometimes followed by *two genitives* denoting different relations. E. g. Τὴν Πέλοπος ἁπάσης Πέλοποννήσου κατάλειψιν, *the taking of the whole of Peloponnēsus by Pelops.*

§ **174.** POSSESSIVE PRONOUNS and adjectives implying *possession*, are frequently followed by a genitive, which is in *apposition* with the genitive *implied* in the possessive pronoun or adjective (§§ 67 : 131. 1). E. g.

Τὸν ἐμὸν αὐτοῦ τοῦ ταλαιπώρου βίον, *The life of me, a miserable man.* Here αὐτοῦ τοῦ ταλαιπώρου is in apposition with ἐμοῦ implied in ἐμόν.

Γοργείην κεφαλήν, δεινοῖο πελώρου, *The head of Gorgo, a terrible monster.* Here Γοργείην is equivalent to the genitive Γοργοῦς with which πελώρου is in apposition.

NOTE. Under this head belong the adjectives ἴδιος, ἱερός, κοινός, οἰκεῖος. E. g. Τοῖς αὐτῶν ἰδίοις προσέχειν τὸν νοῦν, *to attend to their private affairs.* Ἱερὸς γὰρ οὗτος τῶν κατὰ χθονὸς θεῶν, *for he is consecrated to the infernal deities.* Ἔργον κοινὸν Λακεδαιμονίων τε καὶ Ἀθηναίων, *a work performed by the Lacedæmonians and Athenians in common.* Ἃ οἰκεῖα τῶν καλῶς βασιλευόντων ἐστί, *which belong to those who rule well.*

§ **175.** The genitive is put after verbs signifying *to be, to belong*, to denote the person or thing to which any thing in any way BELONGS. E. g.

Ὁ παῖς Λακεδαιμονίων ἐστί, *The boy belongs to the Lacedæmonians.*

Ἀνοίας ἐστὶ τὸ θηρᾶσθαι κενά, *It is characteristic of folly to be in pursuit of vain things.*

Εἶναι ἐτῶν τριάκοντα, *To be thirty years old.*

Verbs of this class are γίγνομαι, εἰμί, κυρέω, πέφυκα and ἔφυν from φύω.

NOTE 1. This genitive is often preceded by the preposition πρός. E. g. Ἀξιοῦ πρὸς ἀνδρός ἐστι, *it is the characteristic of a man of parts.*

NOTE 2. Frequently the genitive after these verbs denotes the person or thing *from* which any thing *proceeds*. E. g. Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο, *of Da-*

*rius and Parysătis two children were born,* or *Darius and Parysătis had two sons.* *Θνητοῦ πέφυκας πατρός, thou art the offspring of a mortal father.*

Sometimes the genitive, in such instances, is preceded by *ἐκ*. E. g. *Πατρὸς ἐκ ταὐτοῦ γεγώς, being born of the same father.*

NOTE 3. Frequently the adjective *εἷς* or the pronoun *τὶς* is to be supplied before this genitive (§ 175). E. g. *Τούτων γενοῦ, become one of these.*

§ **176.** The *neuter of the article* followed by a substantive in the genitive denotes something to which that substantive is related. E. g.

*Δεῖ φέρειν τὰ τῶν θεῶν, We must bear what comes from the gods.*

*Τὸ τοῦ Ὁμήρου, That which Homer says.*

NOTE. This idiom gives rise to phrases like the following: *Τὰ τῆς ὀργῆς,* for *Ἡ ὀργή, anger, wrath.* *Τὰ τῆς ἐμπειρίας,* for *Ἡ ἐμπειρία, experience.* *Τὰ τῶν Θετταλῶν,* for *Οἱ Θετταλοί, the Thessalians.* *Τὸ τῶν ἐπιθυμιῶν,* for *Αἱ ἐπιθυμίαι, desires.*

§ **177.** 1. ADJECTIVES, PRONOUNS, and ADVERBS, denoting a PART, are followed by a genitive denoting the WHOLE. E. g.

*Ἑκάστη τῶν πόλεων, Each of the states.*

*Οὐδεὶς τῶν μειρακίων, No one of the young men.*

*Ποῦ γῆς; Where on earth?*

*Ὁ ἥμισυς τοῦ ἀριθμοῦ, Half the number.*

*Τὴν πλείστην τῆς στρατιᾶς, The greatest part of the army.*

*Τῆς μαρίλης συχνήν, A good deal of coal-dust.*

This rule applies to the genitive after numerals (§§ 60: 61: 62. 4), after interrogative, indefinite, demonstrative, and relative words (§§ 68–71: 73: 123), after superlatives, and in general, after any adjective or adverb designating a part.

NOTE 1. A *participle* preceded by the article is often followed by the genitive. (§ 140. 3.) E. g. *Οἱ καταφυγόντες αὐτῶν,* equivalent to *Ἐκεῖνοι αὐτῶν οἳ κατέφυγον, such of them as escaped.*

Sometimes *ἐκ* is used in such cases. E g. *Ἐκ τῶν ἀνθρώπων τοῖς εὖ πράττουσι, to the prospering part of mankind.*

NOTE 2. The nature of the noun denoting the whole determines the *number,* in which the genitive is put.

Note 3. The adjectives *δαιμόνιος, δῖος, τάλας, σχέτλιος*, and a few others, are often followed by the genitive plural. E. g. *Δῖα γυναικῶν, divine woman. Τάλαινα παρθένων, unfortunate virgin. Σχέτλι' ἀνδρῶν, unfortunate man.*

It is supposed by many that the idea of *superlativeness* lies in these adjectives.

2. Frequently the genitive denoting a whole depends on a *neuter* adjective, participle, or adjective pronoun. E. g.

*Μέσον ἡμέρας, The middle part of the day.*
*Τῆς στρατιῆς τὸ πολλὸν, The greater part of the army.*
*Τὸ τετραμμένον τῶν βαρβάρων, The defeated part of the barbarians.*
*Εἰς τοῦτο ἀνάγκης, To this degree of necessity.*

Note 4. In some instances the *neuter plural* is used before this genitive (§ 177. 2). E. g. *Ἄσημα βοῆς*, for *Ἀσήμων βοῆς, indistinct noise.*

Note 5. The genitive of the *reflexive pronoun* often follows an adjective of the superlative degree; in which case the highest degree, to which a person or thing attains, is expressed. E. g. *Ὅτε δεινότατος σαυτοῦ ταῦτα ἦσθα, when your skill in these matters was highest. Τῇ εὐρυτάτη ἐστὶ αὐτὴ ἑωυτῆς, where it is widest.*

§ **178.** 1. The genitive may be put after any VERB, when the action does not refer to the whole object, but to a PART only. E. g.

*Πέμπει τῶν Λυδῶν, He sends some of the Lydians.* But *Πέμπει τοὺς Λυδούς, He sends the Lydians.*
*Τῶν κρεῶν ἔκλεπτον, I stole some pieces of the meat.*
*Λαβόντα τῶν ταινιῶν, Taking some of the fillets.*

2. Particularly, the genitive is put after VERBS signifying *to partake, to enjoy, to obtain, to inherit.* E. g.

*Μετέχω θράσεος, I partake of courage.*
*Τῆς δυνάμεως κοινωνοῦσι, They partake of the power.*

Verbs of this class are *ἀντιάω, ἀπολαύω, ἀτυχέω, ἐπαυρίσκομαι, κληρονομέω, κοινωνέω, κυρέω, λαγχάνω, μεταλαγχάνω, μεταλαμβάνω, μετέχω, ὀνίναμαι, συναίρομαι, τυγχάνω*, and some others.

Note 1. Sometimes *μέρος, part*, is found after *μεταλαγχάνω* and *μετέχω*. E. g. *Μεθέξειν τάφου μέρος, about to partake of burial.*

*Μετέχω* is also found with the accusative in which one participates. E. g. *Μετεῖχες τὰς ἴσας πληγὰς ἐμοί, thou didst receive the same number of stripes with me.*

Ἀπολαύω, λαγχάνω, and τυγχάνω are often followed by the *accusative*. E. g. Ἀπολαύειν τι, *to enjoy any thing*. Ἀγκῶνα τυχών, *hitting the elbow*.

Κληρονομέω, *inherit*, in some instances takes the accusative of the thing inherited. The name of the person of whom one inherits is put in the genitive, and depends on the thing inherited. E. g. Κληρονομεῖν τὰ κτήματά τινος, *to inherit the possessions of any one*. Later authors put even the name of the person in the accusative.

Note 2. The genitive in connection with μέτεστι and προσήκει depends on the *subject* (expressed or understood) of these verbs. E. g. Ὧν μηδὲν μέρος τοῖς πονηροῖς μέτεστι, *in which the wicked do not participate*. Οὐκ ᾤετο προσήκειν οὐδενὶ ἀρχῆς, *he thought that no person ought to rule*.

Note 3. The preposition ἐξ or ἐκ is sometimes used before this genitive (§ 178. 1). E. g. Λαβὼν ἐκ τῶν ἀσπίδων, *taking some* (or *one*) *of the shields*.

§ **179.** 1. Verbs signifying *to take hold of, to touch, to feel, to hear, to taste, to smell,* are followed by the genitive. E. g.

*Λάβεσθε τούτου, Take hold of this man.*
*Ἅπτεσθαι αὐτῶν, To touch them.*
*Γεῦσαι τῆς θύρας, Knock at the door,* literally *Taste of the door.*

Verbs of this class are αἰσθάνομαι, ἄω, ἀκούω, ἀκροάομαι, ἅπτομαι, γεύομαι, δράσσομαι, ἔχομαι, θιγγάνω, κλύω, λαμβάνομαι, ὄζω, ὀσφραίνομαι, πειράομαι, πυνθάνομαι, ψαύω, and some others.

2. Verbs signifying *to take hold of* are frequently followed by the *accusative* of the object taken hold of, and the *genitive* of the part by which it is taken. E. g. Ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, *they took Orontes by the girdle.*

Note 1. Ἀκούω and its synonymes, and θιγγάνω and ψαύω, are frequently followed by the *accusative*. E. g. Ἀκούσας ταῦτα, *hearing these things.*

Note 2. Frequently ἀκούω and its synonymes take that which is heard in the *accusative*, and that from which the thing heard proceeds, in the *genitive*. E. g. Τὸν ἄνδρα πυνθάνου τῶν ὁδοιπόρων, *inquire of the travellers about the man.*

Note 3. Γεύω, *cause to taste*, is followed by the *accusative* of the person, and the *genitive* of the thing. E. g. Γεύειν αὐτόν τινος, *to make him taste of any thing.*

Frequently this verb is followed by *two accusatives*. E. g. Γεύσω σε μέθυ, *I will give thee wine to taste.*

§ **180.** 1. VERBS denoting *to let go, to cease, to desist, to free, to miss, to separate, to escape,* are followed by the genitive. E. g.

*Τούτου· μεθίεσθαι, To let this man go.*
*Ἀγαμέμνων λῆγ' ἔριδος, Agamemnon left off his wrath*
*Διέσχον ἀλλήλων, They separated from each other.*

Verbs of this class are *ἁλύσκω, ἁμαρτάνω, ἀμπλακίσκω, ἀπέχομαι, ἀπολείπομαι, ἀποστατέω, ἀφίεμαι, διέχω, εἴκω retreat, ἐκφεύγω, ἐλλείπω, λήγω, μεθίημι* commonly *μεθίεμαι, μεθίσταμαι, παραχωρέω, συγχωρέω, φεύγω, χωρέω,* and some others.

2. Transitive verbs of this class are followed by the accusative of the immediate, and the genitive of the remote, object. E. g.

*Παύω σε τούτου, I make thee cease from this.*
*Τὴν Ἀσίην διουρίζων τῆς Λιβύης, Separating Asia from Libya.*

Such verbs are *ἀμύνω, ἀπαλλάσσω, ἀπέχω, ἀφίστημι, διορίζω, εἴργω, ἐλευθερόω, ἐρητύω, καθαίρω, κωλύω, λύω, παύω,* and some others.

NOTE. The genitive in connection with verbs signifying *to free, to cease,* sometimes depends on the preposition *ἐκ* or *ἀπό*. E. g. *Παῦσον ἐκ κακῶν ἐμέ, deliver me from evil.*

§ **181.** 1. VERBS, ADJECTIVES, and ADVERBS, implying *fulness, emptiness, bereavement,* are followed by the genitive. E. g.

*Πενίας ἡ πόλις ἔγεμεν, The city was full of poverty.*
*Κενῶν δοξασμάτων πλήρεις, Full of vain notions.*
*Τῶν τεθνηκότων ἅλις, Enough of dead persons.*

Words of this class are *ἄδην, ἄλις, ἀμηχανέω, ἀπορέω, ἄτος, ἀφνειός, βρίθω, γέμω, δέω* and *δέομαι, ἐπιδεής, ἔρημος, καθαρός, κενός, μεστός, πένης, πένομαι, πλέως, πλήθω, πλήρης, πλούσιος, σπανίζω, χρήζω,* and some others.

2. Transitive verbs of this class are followed by the accusative of the immediate, and the genitive of the remote, object. E. g.

*Πάριν νοσφιεῖς βίου, Thou wilt deprive Paris of life.*

Such verbs are *ἀποστερέω, ἐρημόω, κενόω, κορέννυμι, μονόω, νοσφίζω, πίμπλημι, πληρόω,* and some others.

NOTE 1. Δεῖ and χρή are followed by the *accusative* of a person and the *genitive* of a thing. E. g. Αὐτόν σε δεῖ Προμηθέως, *thou thyself needest a Prometheus.* Τέο σε χρή, *what wantest thou?*

NOTE 2. Δεῖ sometimes takes the dative of the person and the genitive of the thing. E. g. Δεινῶν σοι βουλευμάτων ἔοικε δεῖν πρὸς αὐτόν, *it seems that thou must employ profound reasoning against him.*

§ **182.** VERBS signifying *to remember, to forget, to admire, to contemn, to desire, to care for, to spare, to neglect, to consider, to understand,* are followed by the genitive. E. g.

Μέμνησό μου, *Remember me.*
Ἄγασθαι τῆς ἀρετῆς, *To admire virtue.*
Μεγάλων ἐπιθυμεῖς, *Thou desirest great things.*

Verbs of this class are ἄγαμαι, ἀλεγίζω, ἀντιποιέομαι, γλίχομαι, εἰδέναι, ἐμπάζομαι, ἐνθυμέομαι, ἐπιθυμέω, ἐπίσταμαι, ἔραμαι, ἐράω, ἐφίεμαι, θαυμάζω, ἰμείρω, καταγελάω, καταφρονέω, κήδομαι, λανθάνομαι, λιλαίομαι, μιμνήσκομαι, μνημονεύω, ὀλιγωρέω, ὀρέγομαι, συνίημι, ὑπεροράω, φείδομαι, φροντίζω, and some others.

NOTE 1. Most verbs of this class often take the *accusative* instead of the genitive. E. g. Φροντίζοντας τὰ τοιαῦτα, *caring about such things.*

NOTE 2. Μιμνήσκω and ληθάνω or λήθω, and their compounds, are followed by the *accusative* of the person, and the *genitive* of the thing. E. g. Ὑπέμνησέν τέ ἑ πατρός, *and he reminded him of his father.* Ἔκ δέ μεν πάντων ληθάνει, *and makes me forget all things.*

Sometimes μιμνήσκω is followed by *two accusatives.* E. g. Οἱ Ἐγεσταῖοι ξυμμαχίαν ἀναμιμνήσκοντες Ἀθηναίους, *the Egestians reminding the Athenians of their alliance.*

NOTE 3. Μέλει, *it is a care, it is a concern,* is generally followed by the *dative* of the person, and the *genitive* of the thing. E. g. Μέλει σοι τούτου, *thou carest for this.* (§ 157. N. 8.)

NOTE 4. The genitive in connection with some of these verbs sometimes depends on a preposition. E. g. Παιδὸς πέρι τοῦ ἐμοῦ μὴ μνησθῆτε ἔτι, *as to my son, make no more mention of him.* Περὶ τῶν ἐν Αἰγύπτῳ καὶ ἐν Σικελίᾳ δύνασθαι φροντίζειν, *to be able to take care of the affairs of Egypt and Sicily.*

§ **183.** 1. VERBS signifying *to accuse, to prosecute, to convict,* are followed by the accusative denoting the person accused, and the genitive denoting the crime. E. g.

*Διώξομαί σε δειλίας, I will prosecute you for cowardice.*
*Κλέωνα δώρων ἑλόντες, Convicting Cleon of bribery.*

Verbs of this class are *αἰρέω, αἰτιάομαι, δικάζω, διώκω, εἰσάγω, καλέομαι.*

Remark 1. *Φεύγω, am accused,* and *ἁλῶναι, to be convicted,* are followed only by the genitive. E. g. *Ἀσεβείας φεύγοντα, accused of impiety.* *Ἐάν τις ἁλῷ κλοπῆς, if any one shall be convicted of theft.*
*Αἰτιάομαι, accuse,* is sometimes followed by *two accusatives.*

2. Verbs of this class compounded with the preposition *κατά* are followed by the genitive of the person and the accusative denoting the crime or punishment. E. g.

*Σεαυτοῦ καταδικάζεις θάνατον, Thou condemnest thyself to death.*

Such verbs are *καταγιγνώσκω, καταδικάζω, κατακρίνω, καταχειροτονέω, καταψεύδομαι, καταψηφίζομαι, κατεῖπον, κατηγορέω.*

Remark 2. The accusative is often wanting after these verbs (§ 183. 2). E. g. *Κατηγορεῖν αὐτοῦ, to accuse him.*

Note 1. *Κατηγορέω* is sometimes followed by *two genitives.* E. g. *Παραπρεσβείας αὐτοῦ κατηγορεῖν, to indict him for unfaithfully discharging his duties as ambassador.*

Note 2. The noun denoting the *punishment* is sometimes put in the *genitive.* In classical Greek, however, only *θανάτου* is found in connection with verbs of this sort. E. g. *Θανάτου ὑπαγαγὼν Μιλτιάδια ἰδίωκε, he accused Miltiades capitally.*

Note 3. *Ἔνοχος, under sentence, guilty,* which generally is followed by the dative (§ 196. 1), sometimes takes the genitive.

*Ὑπεύθυνος, guilty,* is followed by the genitive denoting the crime.

§ **184.** 1. Verbs signifying *to begin, to rule, to surpass,* are followed by the genitive. E. g.

*Ἄρχε μάχης, Begin the fight.*
*Σπάρτης ἀνάσσων, Ruling Sparta.*
*Πάντων διαπρέπεις, Thou surpassest all men.*

Verbs of this class are *ἀνάσσω, ἀριστεύω, ἄρχω, βασιλεύω, δεσπόζω, διαπρέπω, διαφέρω excel, ἐπιστατέω, καλλιστεύομαι, κραίνω, κοιρανέω, κρατέω, περιγίγνομαι, περίειμι, προέχω, προΐσταμαι, σημαίνω, στρατηγέω, τυραννεύω, ὑπερβάλλω, ὑπερέχω,* and some others.

Note 1. Those derived from substantives or adjectives may be said to take the genitive in consequence of the noun implied in them. E. g. Τῶν καθ' ἑαυτοὺς ἀνθρώπων ἀριστεύσαντες is equivalent to Οἱ ἄριστοι τῶν καθ' ἑαυτοὺς ἀνθρώπων ἦσαν, *having surpassed the men of their times,* (§ 177.)

Note. 2. Some verbs of this class are sometimes followed by the *dative* or *accusative*. E. g. Κιλίκεσσ' ἄνδρεσσιν ἀνάσσων, *ruling over the Cilicians.*

Note 3. Ἀνάσσω is, in Homer, sometimes followed by the preposition μετά with the *dative*. E. g. (Il. 1, 252.)

2. Causative verbs of this class are followed by the accusative and genitive. E. g. Νικᾷ με ἡ ἀρετὴ τῆς ἔχθρας, *his valor affects me more than his enmity.* (§ 205. 2.)

Such verbs are νικάω, προκατακλίνω, προκρίνω, and some others.

§ **185.** Many VERBAL ADJECTIVES which have an *active* signification are followed by the genitive. E. g.

Τρίβων ἱππικῆς, *Skilled in horsemanship.*
Ἀρχικὸς ἀνθρώπων, *Qualified to rule men.*

Adjectives of this class are ἀγνώς, ἄϊδρις, αἴτιος, ἀπαίδευτος, ἴδρις, λυσανίας, τρίβων. Also many adjectives in ηριος, ικος, as δηκτήριος, ἀρχικός, (§§ 131. 1 : 129. 2.) Also, many adjectives in ης, ος, μων, as ἀνήκοος, ἀδαής, δαήμων, (§ 132. 4, 5.)

Note 1. Sometimes adjectives of this class are followed by the *accusative*, provided the verbs, from which they are derived, take the accusative. E. g. Τρίβων τὰ τοιάδε, *skilled in such things.*

Note 2. Adjectives of this class, which are derived from verbs followed by the genitive, are often said to take the genitive in consequence of the verb implied in them. E. g. ἀνήκοος takes the genitive because ἀκούω is followed by the genitive (§ 179).

Note 3. Sometimes the genitive or accusative, in connection with adjectives of this class, depends on the preposition περί.

§ **186.** 1. The genitive is put after ADJECTIVES and ADVERBS of the COMPARATIVE degree to denote that with which the comparison is made. E. g.

Κρείττων τούτου, *Superior to this man.*

Note 1. When the substantive which is compared is the same as that with which it is compared, the latter is omitted, provided it be limited by a genitive (§ 173). The

ambiguity which may arise from this construction can be removed only by considering the nature of the statement. E. g. *Χώραν ἔχετε οὐδὲν ἧττον ἡμῶν ἔντιμον*, for *Χώραν ἔχετε οὐδὲν ἧττον τῆς χώρας ἡμῶν ἔντιμον, you have a country not less valuable than ours.*

2. The genitive is put after some positive adjectives and adverbs *implying* a comparison. E. g. *Ἑτέρους τῶν νῦν ὄντων, other than those who now are.*

Adjectives of this class are *ἀλλοῖος, ἄλλος, ἀλλότριος, δεύτερος, διάφορος different, ἕτερος, ἡμιόλιος, περιττός.* Also numeral adjectives in *πλους* or *πλασιος* (§ 62. 2).

Remark. *Διάφορος* and *ἀλλότριος* are sometimes followed by the *dative.*

Note 2. *Ἐναντίος*, which commonly is followed by the dative, sometimes takes the genitive. The following example shows, that the idea of comparison lies in this adjective: *Τοὐναντίον δρῶν, ἢ προσῆκ' αὐτῷ ποιεῖν, doing contrary to what he ought to do,* (Aristoph. Plut. 14.)

Note 3. *Διαφέρω, differ,* and its derivative *διαφερόντως, differently,* are followed by the genitive, because they imply a comparison. E. g. *Διαφέρει ἀνὴρ τῶν ἄλλων ζώων, man differs from the other animals.*

Note 4. Sometimes this genitive depends on *ἀντί* or *πρό*. E. g. *Μείζον' ἀντὶ τῆς αὐτοῦ πάτρας φίλον νομίζει, he loves another more than his own country. Οἷσιν ἡ τυραννὶς πρὸ ἐλευθερίης ἦν ἀσπαστότερον, to whom tyranny was more welcome than liberty.*

Note 5. When the conjunction *ἤ, than,* is introduced, the word compared, and the noun with which it is compared, are put in the same case. E. g. *Μέλλεις ἐπ' ἄνδρας στρατεύεσθαι ἀμείνονας ἢ Σκύθας, thou art about to march against men superior to the Scythians. Τοῖς βασιλεῦσι τῶν Λακεδαιμονίων ἀδικεῖν ἧττον ἔξεστιν ἢ τοῖς ἰδιώταις, the kings of the Lacedæmonians have less power to do harm than private individuals.*

Note 6. Sometimes the *nominative* is used after *ἤ*, the context determining its verb. E. g. *Τοῖς νεωτέροις καὶ μᾶλλον ἀκμάζουσιν ἢ ἐγώ, παραινῶ*, sc. *ἀκμάζω, I advise the young who are more vigorous than I am. Ἡμῶν ἄμεινον, ἢ ἐκεῖνοι, τὸ μέλλον προορωμένων*, sc. *προορῶνται, we foreseeing the future better than they.*

§ **187.** 1. The genitive is often used to denote that *on account of* which any thing takes place. E. g.

*Ζηλῶ σε τῆς εὐβουλίας, I admire you for your wisdom.*
*Τῇ ὑμετέρᾳ πόλει τῆς γῆς τῆς ὑπ' Ὡρωπίων δεδομένης φθονοῦσι, They are jealous of your city, on account of the land given to you by the Oropians.*

2. The genitive, with or without an interjection, is used in *exclamations*. E. g. Ὦ Πόσειδον, τοῦ μάκρους, *Neptune, what a length!* Καὶ τίς εἶδε πώποτε βοῦς κριβανίτας; τῶν ἀλαζωνευμάτων, *and who ever saw whole oxen roasted in the oven? what tough stories!*

3. The genitive after verbs signifying *to entreat* denotes the person or thing, *for the sake of* which the person entreated is to grant the request. E. g. Μή με γούνων γουνάζεο, μεδὲ τοκήων, *do not entreat me by my knees, nor by my parents.* Frequently the preposition ὑπέρ, ἀντί, or πρός, is placed before this genitive.

4. Sometimes the genitive, in connection with a *passive* form, denotes the *subject* of the action. E. g. Πληγεὶς θυγατρὸς τῆς ἐμῆς ὑπὲρ κάρα, *being struck in the head by my daughter.*

5. Sometimes the genitive denotes the *instrument* of an action. E. g. Πρῆσαι πυρὸς δηΐοιο θύρετρα, *to burn the gates with burning fire.*

§ **188.** 1. The genitive is used to denote that *in respect of* which any thing is affirmed. E. g.

Ἄπαις ἔρσενος γόνου, *Childless in respect to male offspring*, in other words, *Having no sons.*

Ἀλλά νυ τόν γε θεοὶ βλάπτουσι κελεύθου, *But the gods now injure him in respect to his way*, that is, *hinder him.*

Ἐοῦσαν ἤδη ἀνδρὸς ὡραίην, *Being now of the right age to be married.*

2. The genitive is used to limit the meaning of the following ADVERBS: ἄγχι or ἀγχοῦ, ἄνω, δίχα, ἐγγύς, ἑκάς, ἰθύ or ἰθύς, ἵκταρ, κατόπιν, κάτω, κρύφα, λάθρα, πέλας, πλησίον, πόῤῥω, πρόσω, τηλοῦ, τηλόθεν, and some others. E. g. Ἐγγύς τινος, *near any thing.*

NOTE. Ἔχω and ἥκω, limited by an adverb, are often followed by the genitive. E. g. Ὡς εἶχε τάχους, *as fast as he could run.* Εὖ ἥκειν ἕου, *to be well advanced in life.*

3. The genitive is put after verbs denoting *to take aim at, to rush against, to throw at.* E. g. Ἐστοχάζετο τοῦ μειρακίου, *he was taking aim at the stripling.* Ὄϊστευσον Μενελάου, *shoot an arrow at Menelāus.* Αὐτοῖο τιτύσκετο, *he took aim at him.*

§ **189.** The genitive is used after VERBS and ADJECTIVES to denote the MATERIAL of which any thing is made. E. g.

*Χαλκοῦ ποιέονται ἀγάλματα, Statues are made of brass.*
*Ῥινοῦ ποιητήν, Made of ox-hide.*

NOTE. The prepositions *ἐκ, ἀπό*, are often used before the genitive. E. g. *Εἵματα ἀπὸ ξύλων πεποιημένα, garments made of cotton cloth.*

§ **190.** 1. The noun denoting the PRICE of any thing is put in the genitive. E. g.

*Ὠνέονται τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων μεγάλων, They buy their wives of their parents for much money.*
*Τῶν πόνων πωλοῦσιν ἡμῖν πάντα τἀγάθ' οἱ θεοί, The gods sell to us every good thing for labor.*

NOTE 1. Sometimes the thing *bought* is in the genitive, in which case the verb of the proposition does not signify to buy or to sell. E. g. *Ἀτὰρ τί χρέος ἔβα μι μετὰ τὸν Πασίαν; Τρεῖς μναῖ διφρίσκου, Then what debt came upon me next to Pasias's? Three minæ for a little carriage.*

NOTE 2. The *dative* (§ 198) is sometimes used for this genitive. E. g. *Οἰνίζοντο, ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἴθωνι σιδήρῳ, they bought wine, some for brass, others for bright iron.*

2. *Ἄξιος, ἀξίως*, and *ὠνητός* are followed by the genitive. E. g. *Σπουδῆς ἄξια, deserving serious consideration.*

NOTE 3. *Ἄξιος* is sometimes followed by the dative (§ 196. 1), in which case it means *fit, proper, becoming.*

NOTE 4. The verb *ἀξιόω, think worthy*, is followed by the accusative of a person, and the genitive of a thing. E. g. *Ἀξιοῦσιν αὐτὸν μεγάλων, they think him worthy of great things.*

§ **191.** 1. The genitive often answers to the question WHEN? E. g.

*Τῆς νυκτὸς νέμονται, They feed in the night.*

2. Sometimes the genitive answers to the question HOW LONG SINCE? E. g. *Ποίου χρόνου πεπόρθηται πόλις; how long since the city has been taken? Πολλῶν ἐτῶν ἐνθάδε οὐκ ἐπιδεδήμηκεν, he has not been at home for many years.*

3. Sometimes the genitive answers to the question HOW SOON? E. g. *Τριάκοντα ἡμερῶν ἀπὸ ταύτης τῆς ἡμέρας, within thirty days from this day.*

Sometimes the adverb ἐντός accompanies this genitive. E. g. Ἐντὸς οὐ πολλοῦ χρόνου, *within a short time.*

§ **192.** A substantive with a participle is very often put in the genitive, to denote the TIME or CAUSE of, or any CIRCUMSTANCE connected with, an action. E. g.

Ταῦτ' ἐπράχθη, Κόνωνος στρατηγοῦντος, *These things were done when Conon was general.* Here the genitive denotes the time when ταῦτ' ἐπράχθη.

Τελευτήσαντος Ἀλυάττεω, ἐξεδέξατο τὴν βασιληΐην Κροῖσος, *After the death of Alyattes, Crœsus received the kingdom.*

The genitive thus used is called the GENITIVE ABSOLUTE.

REMARK 1. Strictly speaking the genitive absolute is a modification of the genitive of time (§ 191).

NOTE 1. In some instances the genitive of the participle ὤν is wanting. E. g. Ὧν ὑφηγητῶν, *who being leaders,* where ὄντων must be supplied.

NOTE 2. Frequently ὡς, ὥσπερ, ὥστε, ἅτε, οἷα, *that, as if, inasmuch as, on the supposition that,* stand before this genitive. E. g.

Ὡς ὧδ' ἐχόντων τῶνδ' ἐπίστασθαί σε χρή, *Thou must know that these things are so.*

REMARK 2. Instead of the genitive, the *accusative* is often used in connection with the abovementioned particles. E. g. Οὐχ ὕβρει λέγω τάδ', ἀλλ' ἐκεῖνον ὡς παρόντα νῷν, *I do not say these things out of wantonness, but because I believe that he is near us.* Ὡς ἐξὸν ἤδη ποιεῖν αὐτοῖς, ὅ τι ἂν βούλοιντο, *inasmuch as they had now the liberty to do what they pleased.* (See § 168. N. 2.)

NOTE 3. When the subject of a proposition is *not expressed* (§ 157. N. 8), the participle alone is put in the genitive absolute. E. g. Τοντος πολλῷ, *it raining heavily,* which in the indicative is Τει πολλῷ, *it rains heavily.*

NOTE 4. The genitive absolute is used also when the subject is a proposition commencing with ὅτι, *that.* (§ 159. 1.) E. g. Σαφῶς δηλωθέντος ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων, κ. τ. λ., *it being quite apparent, that in the ships of the Greeks, &c.,* which in the indicative is Σαφῶς ἐδηλώθη ὅτι ἐν ταῖς, κ. τ. λ., the subject of which is ὅτι ἐν ταῖς, κ. τ. λ.

In such instances, the *genitive plural* is sometimes used. E. g. Εἰσαγγελθέντων ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς ἐπέπλεον, *it being announced that Phœnician ships were sailing against them,* where, however, the plural νῆες may be said to affect the participle.

Note 5. But when the subject of the proposition is an *infinitive* (§ 159. 2), the *accusative* is used instead of the genitive absolute. For examples, see above (§ 168. N. 2.)

§ **193.** Frequently the genitive answers to the question WHERE? E. g. *Οὐκ Ἄργεος ἦεν; was he not in Argos? Λαιᾶς χειρὸς οἰκοῦσι Χάλυβες, on the left hand dwell the Chalybes.*

§ **194.** The genitive is put after the following PREPOSITIONS.

*Ἀμφί*, synonymous with *περί*.

*Ἄνευ, without. Ἄνευ ἕθεν, without him.*

*Ἀντί, instead of, for. Ἀντ' ἱματίου ἔχειν ῥάκος, to have a rag instead of a garment. Ἀντὶ ποίας αἰτίας; for what reason.*

It is often used in *comparisons* with respect to value. *Γυναικὸς ἄρ' ἀντὶ τέτυξο, you are now equivalent to a woman.* (See also § 186. N. 4.)

*Ἀπό, from. Ἀπὸ Ἡλιουπόλιος, from Heliopolis.* In general this preposition denotes motion from one place to another.

*Ἄτερ*, synonymous with *ἄνευ*.

*Ἄχρις* or *ἄχρι, until. Ἄχρι κνέφαος, till evening.*

*Διά, through, by means of, with the assistance of, in. Διὰ τῆς πόλεως, through the city. Διὰ νυκτός, in* (or *during*) *the night.*

*Ἕνεκα, on account of, for the sake of, in respect of, as to. Τοῦ ἐπαινεῖσθαι ἕνεκα, for the sake of being praised. Παῖδά τε σὸν ἀπήμονα τοῦ φυλάσσοντος εἵνεκεν προυδόκα τοι ἀπονοστήσειν, so far as his guardian is concerned, expect thy son to return safe.*

*Ἐξ* or *ἐκ, out of, from, of. Ἐκ τῆς οἰκίας, from the house.*

In connection with *passive* forms it is equivalent to *ὑπό, by. Τὰ λεχθέντα ἐξ Ἀλεξάνδρου, the words spoken by Alexander.*

*Ἐπί, on, upon, to, during. Ἐπὶ τῶν κεφαλῶν, upon their heads. Ἐπὶ Σάρδεων, to Sardes. Ἐπὶ ἄρχοντος Εὐθυκλέους, during the archonship of Euthycles,* or *when Euthycles was archon.*

*Κατά, against, down from, on, upon. Κατ' ἐμοῦ, against me.*

*Μετά, with, together with. Μετὰ τῶν παίδων, with my children.*

*Μέχρις* or *μέχρι, until, as far as. Μέχρι τούτου, until this time.*

*Παρά, from, of.* *Χρυσίον παρὰ σοῦ λαβών, receiving gold from thee.*

*Περί, concerning, about, in respect to.* *Περὶ Ἀθηνῶν, about Athens.*

*Πλήν, except.*

*Πρό, before, in preference to.* *Πρὸ θυρῶν, before the doors.* *Πρὸ τούτων τῶν κακῶν ἡμῖν γε κρέσσον καὶ ὁτιῶν ἄλλο παθέειν ἐστί, it is better for us to suffer any thing else than these evils.* (§ 186. N. 4.)

*Πρός, of, for, on the side of.* *Πρὸς πατρὸς τυμβωρύχος, a tomb-breaker on his father's side.* *Πρὸς τῶν ἐχόντων, in behalf of the rich.*

So in *protestations,* *Σὲ πρὸς τοῦ σοῦ τέκνου ἱκνοῦμαι, I beseech thee by thy child.*

In connection with *passive* forms it is equivalent to *ὑπό, by.* *Ἐθέλων μαθέειν τὸ ποιεύμενον πρὸς Λακεδαιμονίων, wishing to know that which was done by the Lacedæmonians.*

*Ὑπέρ, over, above, in behalf of, for the sake of.* *Ὑπὲρ ἡμῶν πορευόμενος, passing over us.* *Τὰ ἱερὰ τὰ θυόμενα ὑπὲρ τῆς πόλεως, the victims offered in behalf of the city.* *Αἰσσομ᾽ ὑπὲρ ψυχῆς, I beseech thee by thy life.*

*Ὑπό, under.* *Ὑφ᾽ ἅρματος, under the car.* In connection with *passive* verbs, *by.* *Προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ᾽ αὐτὸν, being now saluted as king by his attendants.*

## DATIVE.

§ **195.** 1. The dative is used after ADJECTIVES, ADVERBS, and VERBS, implying *resemblance, union, approach.* E. g.

*Ἴκελος Διΐ, Resembling Jupiter.*

*Λακεδαιμονίοις διαμάχεσθαι, To fight with the Lacedæmonians.*

Words of this class are *ἀδελφός resembling, ἀκολουθέω, ἀκόλουθος, ἅμα, ἀτάλαντος, διαγωνίζομαι, διαδέχομαι, διαλέγομαι, εἰκότως, εἴκω look like, resemble, ἕπομαι, ἐρίζω, ἴκελος, ἴσος, ἴσως, μάχομαι, ὁμός* and its compounds and derivatives, *παλαίω, παραπλήσιος, πλησίος, πολεμέω, ὡσαύτως,* and many others. Add to these the adverbs *ἄγχοῦ, ἐγγύς, πέλας,* which commonly take the genitive (§ 188. 2).

2. Transitive verbs of this class are followed by the accusative of the immediate, and the dative of the remote, ob-

ject. E. g. *Κράτει προσέμιξε δεσπότην, he led his master to victory.*

Such verbs are *εἰκάζω, μίγνυμι, ὁμοιόω,* and some others.

NOTE 1. The adjectives *ὅμιος* and *ἀδελφός*, and those compounded with *σύν* and *ὁμοῦ*, are sometimes followed by the *genitive* (§ 188). *Κοινός, common*, which usually takes the dative, is followed by the *genitive*, when it implies possession, (§ 174. N.)

NOTE 2. When the substantive, which depends on *ἴσος* or *ὅμοιος*, is the same as that with which *ἴσος* or *ὅμοιος* agrees, the former is omitted, and the noun which limits it (§ 173) is put in the dative. E. g. *Κόμαι Χαρίτεσσιν ὁμοῖαι*, for *Κόμαι ὁμοῖαι ταῖς κόμαις τῶν Χαρίτων, hair resembling that of the Graces. Οὐ μετεῖχες τὰς ἴσας πληγὰς ἐμοί, thou didst not receive the same number of stripes with me.*

NOTE 3. The pronoun *ὁ αὐτός, the same*, (§ 144. 3,) is often followed by the dative. In general, however, the dative, to which *ὁ αὐτός* directly refers, is omitted, and the limiting noun (§ 173) is put in the dative, (§ 195. N. 2.) E. g. *Οὐδὲν τῶν αὐτῶν ἐκείνοις πράττομεν, we do nothing like the things which they did*, where *τῶν αὐτῶν* refers to the *deeds*, and *ἐκείνοις* to the *doers*.

NOTE 4. *Εἷς* sometimes imitates *ὁ αὐτός*. E. g. *Ὃς ἐμοὶ μιᾶς ἐγένετ' ἐκ ματέρος, who proceeded from the same mother as I.*

§ **196.** 1. The dative is used to denote that to which the quality of an ADJECTIVE is directed. E. g.

*Ποθεινὸς τοῖς φίλοις, Dear to his friends.*
*Ἔχθιστος θεοῖς, Most hateful to the gods.*

Adjectives of this class are *ἀγαθός, αἰσχρός, ἐναντίος εὔχρηστος, ἐχθρός, ἡδύς, καλός, ποθεινός, ῥᾴδιος, φίλος, χαλεπός*, and many others.

2. The dative is used after VERBS, to denote the object *to* or *for* which any thing is done. E. g.

*Βοηθεῖν τῇ πάτρᾳ, To aid the country.*
*Τοῖς θανοῦσι πλοῦτος οὐδὲν ὠφελεῖ, Wealth in no way benefits the dead.*
*Ἀνμαινομένη τῷ νεκρῷ, Abusing the dead body.*
*Ὠχρὰ εἶναί μοι δοκεῖς, Thou seemest to me to be pale.*

This rule applies also to the dative after IMPERSONAL VERBS (§ 159. N. 1, 2). E. g. *Δοκεῖ μοι, it seems to me.*

Verbs of this class are *ἀλέξω, ἀνδάνω, ἀρέσκω, ἀρήγω, ἁρμόσσω, βοηθέω, δοκέω, εἴκω yield, ἐνοχλέω, ἐπαρκέω, ἐπικουρέω, ἐπιτέλλομαι, κατακούω, λατρεύω, λυμαίνομαι, λυσιτελέω, λωβάομαι, μέμφομαι, παρεγγυάω, πείθομαι, πρέπω, προστάσσω, συμφέρω, τιμωρέω, ὑπακούω, ὑπείκω, ὑποπτήσσω, ὑποτίθεμαι, φθονέω, χαρίζομαι*, and many others.

NOTE 1. Many verbs of this class are sometimes followed by the *accusative* (§ 163. 1) instead of the dative.

3. The dative is used after verbs signifying *to be*, to denote that to which any thing *belongs*. E. g.

*Τέλλῳ παῖδες ἦσαν καλοί τε κἀγαθοί, Tellus had good and noble children.*

NOTE 2. The substantive in the dative after *εἶναι, γίγνεσθαι*, is often accompanied by a participle signifying *willing*, *being pleased*, *expecting*. E. g. *Οἱ Κροτωνιᾶται εἶπον, οὐκ ἂν σφισι βουλομένοις εἶναι, the Crotonians said that they should not be willing.*

The participles, of which the dative accompanies the substantive, are *βουλόμενος, ἐλπόμενος, ἡδόμενος, θέλων, προσδεχόμενος*. Add to these the adjective *ἄκων*.

Verbs signifying *to come* sometimes imitate *εἶναι*. E. g. *Γιγνώσκω δ' ὡς σφῶϊν ἐσελδομένοισιν ἰκάνω, I know that you longed for my arrival.*

4. Many transitive VERBS of this class (§ 196. 2) are followed by the accusative of the immediate, and the dative of the remote, object. E. g.

*Δίδωμι σοι τοῦτο, I give this to thee.*

NOTE 3. A few verbs denoting to *give a part* (as *μεταδίδωμι*) are often followed by the *dative* of a person, and the *genitive* of the thing imparted (§ 178. 1).

5. The dative is put after the INTERJECTIONS *οἴ, ὤ, ἰώ*, and *οὐαί*. E. g. *Οἴ μοι, woe is me.*

§ **197.** 1. The dative is often used to denote that *with regard to* which any thing is affirmed. E. g.

*Μάλιστα σπουδῆς ἄξια τῇ πόλει, Of the utmost consideration with regard to the state,* or *Deserving the most serious attention of the state.*

*Σφῶν μὲν ἐντολὴ Διὸς ἔχει τέλος δή, As to you two, the command of Jupiter is now done.*

So Ἀπὸ Ἐλεφαντίνης πόλιος ἄνω ἰόντι ἀνάντες ἐστι τὸ χωρίον, *to a person going up from the city Elephantinē the country appears steep.*

Note 1. This dative is often preceded by the particle ὡς. E. g. Ἐπείπερ εἶ γενναῖος ὡς ἰδόντι, *since thou art of noble descent to one who sees thee,* or rather, *as thy appearance indicates.*

Hence the phrase Ὡς ἐμοί, or Ὡς γ' ἐμοί, *in my opinion.* E. g. Κρέων ἦν ζηλωτὸς, ὡς ἐμοὶ, ποτέ, *Creon was once, in my opinion, in an enviable condition.*

Note 2. Frequently the dative of the *personal pronoun* is apparently *superfluous.* E. g. Εἰπέμεναί μοι, Τρῶες, ἀγανοῦ Ἰλιονῆος πατρὶ φίλῳ καὶ μητρὶ γοήμεναι, *O Trojans, do tell the beloved father and mother of illustrious Ilioneus to bewail,* where μοι might have been omitted without any essential injury to the sense. Ἀλλά σ' ἐς Ἠλύσιον πεδίον ἀθάνατοι πέμψουσιν, οὕνεκ' ἔχεις Ἑλένην, καὶ σφιν γαμβρὸς Διός ἐσσι, *but the immortals will send thee to the Elysian fields, because thou hast Helen for thy wife, and art son-in-law to Jupiter,* where the dative σφίν, referring to ἀθάνατοι, implies that the person, to whom σέ refers, is a favorite of the gods.

2. The dative is often used *to limit* any word or expression. E. g.

Δυνατοὶ γενόμενοι καὶ τοῖς σώμασι καὶ ταῖς ψυχαῖς, *Becoming strong both in body and soul.* Here the dative denotes that in which they became strong.

Ἔγχειῃ ἐκέκαστο, *He was eminent with the spear.*

Note 3. The dative is put *after comparatives* to denote the *excess* of one thing over another. E. g. Πόλι λογίμῳ ἡ Ἑλλὰς γέγονε ἀσθενεστέρη, *Greece has become weaker by one distinguished city.*

Note 4. Particularly, the dative is often used to limit the meaning of a *substantive,* in which case it is nearly equivalent to the adnominal genitive (§ 173). E. g.

Θήβαισιν ἄναξ, *King of Thebes.*

Δόσις ἀνθώποισιν, *A gift to men.* Here the dative is used *objectively,* (§ 173. N. 2.)

§ **198.** The dative is used to denote the *cause, manner, means,* and *instrument.* E. g.

*Τοῖς πεπραγμένοις αἰσχυνόμενοι, Being ashamed of their past acts.*

*Δρόμῳ ἴεντο ἐς τοὺς βαρβάρους, They went running against the barbarians.*

*Τῷ σώματι ἐργαζόμενος, Working with his body.*

NOTE 1. The dative after the verb *χράομαι, avail myself, use*, and its compounds, may be referred to this head. E. g. *Χρώμεθα αὐτῷ, we use it.*

NOTE 2. This dative sometimes depends on *ἐν, σύν, ὑπό*. E. g. *Ἰδοῦσ' ἐν ὄμμασιν, seeing with my eyes. Ἵνα χερσὶν ὑπ' Αἰνείαο δαμείη, that he might fall by the hands of Æneas.*

§ **199.** The dative is used to denote that by which any thing is *accompanied*. E. g. *Ἐβοήθησαν τοῖς Δωριεῦσιν ἑαυτῶν τε πεντακοσίοις καὶ χιλίοις ὁπλίταις καὶ τῶν ξυμμάχων μυρίοις, they assisted the Dorians with one thousand five hundred heavy-armed soldiers of their own, and ten thousand of their allies.*

The nouns, of which the dative may thus be used, are chiefly the following: *ἱππεύς, ναῦς, ὁπλίτης, πεζός, πελταστής, στόλος, στρατιώτης, στρατός.*

NOTE 1. This dative is frequently accompanied by the dative of *αὐτός*. E. g. *Τριήρεις αὐτοῖς πληρώμασι διεφθάρησαν, galleys were destroyed with every thing on board.*

NOTE 2. Sometimes the preposition *σύν* is found before this dative. E. g. *Ἔλεγον αὐτὸν ὑποπῆσαι πάσας αὐτῇ σὺν πόλι, they said that he burned them all together with the city.*

§ **200.** 1. Frequently the dative, in connection with a *passive* form, denotes the *subject* of the action. E. g.

*Προσπόλοις φυλάσσεται, He is taken care of by the servants*, the active construction of which is *Πρόσπολοι φυλάσσουσιν αὐτόν, The servants are taking care of him* (§ 163. 1.)

*Δοιοῖσι κασιγνήτοισι δαμέντε, Being slain by two brothers.*

NOTE 1. The preposition *ὑπό* is often used before this dative. E. g. *Ὡς ὑπὸ Τυδείδῃ πυκιναὶ κλονέοντο φάλαγγες Τρώων, thus were the close ranks of the Trojans routed by Tydides.*

2. The dative after *verbal adjectives* in *τος* and *τεος* (§ 132. 1, 2) denotes the *subject* of the action. E. g. *Εἴπερ τιμᾶσθαι βούλει, ὠφελητέα σοι ἡ πόλις ἐστίν, if thou wishest to be honored, thou must benefit the state.*

So when the *neuter* of the verbal in τεος is equivalent to δεῖ with the infinitive (§ 162. N. 1), *Οὐ γυναικῶν οὐδέποθ' ἕσθ' ἥττητέα ἡμῖν, we must never be conquered by women*, where ἥττητέα ἡμῖν is equivalent to δεῖ ἡμᾶς ἡττᾶσθαι.

Note 2. When the verbal in τεον is equivalent to δεῖ with the infinitive, the *accusative* is often used instead of the dative. The accusative in this case denotes the subject of the infinitive *implied* in the verbal adjective (§ 159. N. 1.) E. g. *Οὔτε μισθοφορητέον ἄλλους ἢ τοὺς στρατευομένους, nor must others, than those who serve in the army, receive wages*, where μισθοφορητέον is equivalent to δεῖ μισθοφορεῖν.

§ **201.** The dative often answers to the question AT WHAT TIME? WHEN? E. g.

*Ταύτῃ τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεύς, The king did not fight on that day.*

Note 1. Sometimes this dative depends on ἐν. E. g. *Τῷ δ' ἐν ἥματι, on this day, to-day.*

Note 2. Sometimes the dative is equivalent to the genitive absolute (§ 192). E. g. *Ποιήσαντι Φρυνίχῳ δρᾶμα Μιλήτου ἅλωσιν καὶ διδάξαντι ἐς δάκρυα ἔπεσε τὸ θέητρον, when Phrynichus wrote a play, entitled, The Capture of Milētus, and acted it, the spectators wept.*

§ **202.** The dative often answers to the question IN WHAT PLACE? WHERE? E. g. *Μαραθῶνι ὅτ' ἦμεν, ἐδιώκομεν, when we were at Marathon, we pursued (the enemy).*

§ **203.** The dative is put after the following PREPOSITIONS:

*Ἀμφί, about, on, concerning.* E. g. *Ἀμφὶ πλευραῖς, about the sides. Ἀμφὶ τραπέζαις, on the tables. Ἀμφὶ γυναικί, about* (that is, *for the sake of*) *a woman.*

*Ἀνά, upon*, only in the poets.

*Ἐν, in, at.* E. g. *Ἐν τούτῳ τῷ τόπῳ, in this place.*

Sometimes ἐν is found before a *genitive*, the noun, to which it belongs, being understood. E. g. *Ἐν Ἄιδου*, sc. *δόμοις, in the palaces of Hades*, simply *in Hades.*

*Ἐπί, upon, on account of, on condition that. Ἐπὶ τῷ γελᾷς; what dost thou laugh at? Ἐπὶ τοῖσδε τοὺς πρέσβεις ἐπ' ἄριστον καλῶ, on this condition I invite the ambassadors to dinner.*

*Μετά, among, with,* only in the poets. *Ὄφρ' εὖ εἰδῶ, ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεός εἰμι, that I may well know, how much I am the most unhonored goddess of all.*

*Παρά, at, by the side of, with. Παρὰ σοί, with thee, at thy house.*

*Περί, about, on account of, for. Περὶ ξίφει, about (on) the sword. Περὶ γὰρ δὶς ποιμένι λαῶν, for he feared for the shepherd of the people.*

*Πρός, with, in addition to. Πρὸς σοί, with thee. Πρὸς τούτοις, in addition to these things.*

*Σύν, with, by means of. Σὺν σοὶ, with thee. Σὺν μάχαις, by means of battles.*

*Ὑπό, under. Ὑπὸ τοῖς δυναμένοισιν ὤν, being under the powerful.*

In connection with *passive verbs*, *ὑπό* means *by. Ὑπὸ Τυδείδῃ κλονέοντο φάλαγγες, the ranks were routed by Tydides.*

## VOCATIVE.

§ **204.** 1. The vocative forms no part of a proposition. It is used simply in addressing a person or thing. E. g.

*Εἶκε, Διὸς θύγατερ, πολέμου, Depart, daughter of Jupiter, from war.*

2. The vocative is often put after the INTERJECTIONS *ὦ, ἰώ.* E. g. *Ὦ Ἀχιλεῦ, O Achilles.*

## VOICES.

### ACTIVE.

§ **205.** 1. The active voice comprises the greater number of *transitive* or *active*, and *intransitive* or *neuter*, verbs. E. g. *κόπτω, cut; τρέχω, run.*

NOTE 1. The *accusative* of the *reflexive pronoun* is frequently omitted; in which case the verb has the appearance of an intransitive verb. E. g. *ἐλαύνω* sc. *ἐμαυτόν, impel myself, proceed, march.*

NOTE 2. The *perfect* and *pluperfect* active of the following verbs borrow the signification of the *passive* or *middle*.

ἁλίσκω, *capture*, ἅλίσκομαι, *am captured*, ἑάλωκα, *have been captured*.

βρυχάομαι, *roar*, βέβρυχα, *roar*.

γίγνω, *produce*, γίγνομαι, *am produced*, *become*, γέγονα, *am*.

δαίω (transitive), *burn*, δαίομαι (intransitive), *burn*, δέδηα, *burn*.

δάω, *teach*, δέδαα, *have learned*.

δέρκομαι, *see*, δέδορκα, *see*.

ἐγείρω, *raise*, ἐγείρομαι, *raise myself*, *rise*, ἐγρήγορα, *am awake*. But the first perfect ἐγήγερκα means *have raised*.

ἐρείπω, *demolish*, ἐρήριπα, *am demolished*.

ἵστημι, *cause to stand*, ἵσταμαι, *cause myself to stand*, *stand*, ἕστηκα, ἕσταα, *stand*. But the later form ἕστακα means *have placed*.

κεύθω (transitive), *hide*, κέκευθα (intransitive), *hide*.

κήδω, *afflict*, κήδομαι, *care for*, κέκηδα, *care for*.

μαίνω, *madden*, μαίνομαι, *am mad*, μέμηνα, *am mad*, *rave*.

μηκάομαι, *bleat*, μέμηκα, *bleat*.

μυκάομαι, *bellow*, μέμυκα, *bellow*.

οἴγω, *open*, οἴγομαι, *am opened*, ἕῳγα, *stand open*. But the first perfect ἔῳχα means *have opened*.

ὄλλῡμι, *destroy*, ὄλλυμαι, *perish*, ὄλωλα, *have perished*. But the first perfect ὀλώλεκα means *have destroyed*.

ὄρνῡμι, *rouse*, ὄρνυμαι, *rise*, ὄρωρα, *have arisen*.

πείθω, *persuade*, πείθομαι, *am persuaded*, πέποιθα, *confide in*, *trust*.

πήγνυμι, *fix*, πήγνυμαι, *am fixed*, πέπηγα, *stand fast*.

ῥήγνῡμι, *tear*, ἔῤῥωγα, *am torn to pieces*.

σβέννῡμι, *extinguish*, σβέννυμαι, *am extinguished*, ἔσβηκα, *am extinguished*.

σήπω (transitive), *to rot*, σήπομαι (intransitive), *to rot*, σέσηπα, *to be rotten*.

σκέλλω, *cause to wither*, σκέλλομαι (intransitive), *wither*, ἔσκληκα, *am withered*.

τήκω (transitive), *melt*, τήκομαι (intransitive), *melt*, τέτηκα, *am melted*.

φαίνω, *make appear*, φαίνομαι, *appear*, πέφηνα, *have appeared*.

φύω, *produce*, φύομαι, *am produced*, πέφυκα, πέφυα, *am*.

REMARK. Sometimes the perfects πέπληγα, from πλήσσω, and ἔφθορα, from φθείρω, take the signification of the *passive*.

NOTE 3. When the verb is both transitive and intransitive, the *first perfect* is *transitive*, and the *second perfect* (if there be any), *intransitive*. E. g. πράσσω, transitive, *do*, has 1 perf. πέπραχα, *have done*; but πράσσω, intransitive, *am* or *do*, has 2 perf. πέπρᾱγα.

NOTE 4. The *second aorist* active of the following verbs takes the signification of the *passive* or *middle*.

*ΑΛΙΣΚΩ, ἁλίσκομαι, ἑάλων, was captured.*
*δέρκομαι, ἔδρακον, saw.*
*ἐρείκω* (transitive), *break*, *ἤρικον* (intransitive), *broke.*
*ἐρείπω, ἐρείπομαι, ἤριπον, fell down.*
*ἵστημι, ἵσταμαι, ἔστην, stood.*
*μηκάομαι, ἔμακον, bleated.*
*μυκάομαι, ἔμυκον, bellowed.*
*σβέννῡμι, σβέννυμαι, ἔσβην, was extinguished.*
*σκέλλω, σκέλλομαι, ἔσκλην, withered.*
*φύω, φύομαι, ἔφῡν, was produced, am.* But the first aorist *ἔφυσα* means *I produced.*

2. *Causative* verbs, that is, verbs signifying *to cause (one) to do any thing*, belong to the active voice. E. g. *γεύω, cause to taste; μιμνήσκω, cause to remember, remind.*

## PASSIVE.

§ **206.** 1. The passive takes for its subject that which was the immediate object of the active (§ 163. 1). That, which was subject-nominative in the active (§ 157), becomes *genitive* in the passive, and depends on *ὑπό, παρά, πρός,* or *ἐξ.* E. g.

*Ἡμεῖς ἐξαπατώμεθα ὑπὸ τῶν πρέσβεων, We are completely deceived by the ambassadors.* The active construction of this example would be *Οἱ πρέσβεις ἐξαπατῶσιν ἡμᾶς, The ambassadors are completely deceiving us.*

2. The *dative* without a preposition is often used instead of the genitive with *ὑπό*, particularly in connection with the *perfect* and *pluperfect passive.* E. g.

*Εἴρητο ταῦτα τῷ Εὐθυδήμῳ, These things had been said by Euthydēmus*, equivalent to *Εἰρήκει ταῦτα ὁ Εὐθύδημος, Euthydēmus had said these things.*

REMARK. The context will determine whether a dative in connection with a passive verb denotes the subject (§ 200) or the object (§ 196) of that verb.

3. When the active is followed by two cases, the passive retains the latter. E. g.

*Ὑπὸ Διὸς ἱπποσύνας ἐδιδάχθης, Thou wast taught horsemanship by Jove*, the active construction of which would be *Ὁ Ζεὺς ἱπποσύνας σε ἐδίδαξεν, Jove taught thee horsemanship*, (§ 165.)

*Εἴργεται τῶν νομίμων ὑπό τινος, He is deprived of privileges by somebody*, the active construction of which would be *Εἴργει τις αὐτὸν τῶν νομίμων, Somebody deprives him of privileges*, (§ 180. 2.)

Note 1. The object, which was in the *genitive* or *dative*, is sometimes made the subject of the passive. E. g. *Ἐκεῖνος κατεψηφίσθη, he was condemned*, (§ 183. 2.) *Οἱ Λακεδαιμόνιοι ἀπιστοῦνται ὑπὸ πάντων Πελοποννησίων, the Lacedæmonians are distrusted by all the Peloponnesians*, the active construction of which would be *Πάντες Πελοποννήσιοι ἀπιστοῦσι τοῖς Λακεδαιμονίοις*, (§ 196. 2.)

Note 2. The *aorist passive* frequently has the signification of the *aorist middle*. In such cases the aorist middle is either rare or obsolete. E. g. *ἀπαλλάσσω, deliver*, *ἀπηλλάγην, delivered myself*, not *was delivered*.

## MIDDLE.

§ **207.** 1. The middle is often equivalent to the active followed by the *accusative* of the *reflexive* pronoun. E. g.

*νίπτομαι* equivalent to *νίπτω ἐμαυτόν, wash myself*.

So *ἀγάλλομαι, ἀναρτάομαι, ἀπάγχομαι, ἀπέχομαι, ἐνδύομαι, κείρομαι, κτενίζομαι, λούομαι, ξυράομαι, περαιόομαι, παρασκευάζομαι*, and some others.

When the active is followed by two cases, middle verbs of this class retain the latter. E. g. *Ἐνδύεται τὸν θώρακα, he puts on the cuirass*, of which the active construction would be *Ἐνδύει ἑαυτὸν τὸν θώρακα*, (§ 165.)

Note 1. The *accusative* after *κείρομαι, περαιόομαι, φοβέομαι*, and some others, is properly speaking synecdochical (§ 167).

Note 2. Some middle verbs of this class (§ 207. 1) have apparently become *intransitive*. E. g. *ἴλπω, cause to hope*, *ἴλπομαι, cause myself to hope*, simply *hope*; *πλάζω, cause to wander*, *πλάζομαι, cause myself to wander*, simply *wander*.

2. Very frequently the middle is equivalent to the active followed by the *dative* of the *reflexive* pronoun. In this case the middle is used *transitively*. E. g.

*Ποιεῖσθαι τὴν εἰρήνην, To make a peace for one's self.*
But *Ποιεῖν τὴν εἰρήνην, To make a peace for others.*
*Παρασκευάζομαί τι, I prepare something for myself.*
But *Παρασκευάζω τι, I prepare something for somebody.*

3. The middle is sometimes used *transitively* to denote that the object of the action is a thing belonging to the subject of the verb. E. g.

*Χρύσης ἦλθε λυσόμενος θύγατρα, Chryses came in order to ransom his own daughter.*

Note 3. Sometimes, for the sake of emphasis, the reflexive pronoun is annexed to a middle verb used transitively (§ 207. 2, 3). E. g. *Γίγραμμαι ἐμαυτῷ ταῦτα, I have written these things for myself.*

4. Sometimes the middle is equivalent to the corresponding active with the *reciprocal* pronoun. E. g. *λοιδορούμεθα* equivalent to *λοιδοροῦμεν ἀλλήλοις, we are reviling one another;* but *λοιδορούμεθα,* in the passive, would mean *we are reviled by others.*

5. Sometimes the middle is used *transitively* to express an action which takes place *at the command* of the subject of the proposition. E. g.

*Ἐδιδαξάμην σε, I caused thee to be taught, I have given thee an education.* But *Ἐδίδαξά σε, I taught thee.*

Note 4. Frequently the *middle* does not seem to differ from the *active.* E. g. *ἰδέσθαι,* in Homer, is equivalent to *ἰδεῖν, to see.*

Note 5. The *future middle* is often equivalent to the *future active.* In such cases the future active is either rare or obsolete. E. g. *θαυμάζω, admire, θαυμάσομαι, shall admire,* not *shall admire myself.*

Verbs, of which the future middle is equivalent to the future active: *ἀγνοέω, ἄδω, ἀκούω, ἁμαρτάνω, ἀπαντάω, ἀπολαύω, βαδίζω, βαίνω, βιόω, βλώσκω, βοάω, γελάω, γηράσκω, γιγνώσκω, δάκνω, δαρθάνω, ΔΕΙΩ, διδράσκω, ΔΡΑΜΩ, ἐγκωμιάζω, ΕΙΑΩ, εἰμί am, ΕΛΕΥΘΩ, ἐπαινέω, ἐπιορκέω, θαυμάζω, θέω run, θηράω, θηρεύω, θιγγάνω, θνῄσκω, θρώσκω, κάμνω, κιχάνω, κλαίω, κλέπτω, κολάζω, λαγχάνω, λαμβάνω, μανθάνω, νέω swim, οἰμώζω, ὄμνυμι, ΟΠΩ, οὐρέω, παίζω, πάσχω, πηδάω, πίπτω, πλέω, πνέω, πνίγω, ῥέω flow, σιγάω, σιωπάω, σκώπτω, σπουδάζω, συρίζω, τρέχω, τρώγω, τωθάζω, φεύγω, χέζω, χωρέω,* and some others.

Note 6. Sometimes the *future middle* is equivalent to the *future passive.* E. g. *ὠφελέω, benefit, ὠφελήσομαι, shall be benefited,* not *shall benefit myself.*

Verbs of which the future middle is equivalent to the future

passive: ἀδικέω, ἀπαλλάσσω, βλάπτω, γυμνάζω, ζημιόω, προτιμάω, τρέφω, φυλάσσω, and some others.

Note 7. The *aorist middle* is in a few instances equivalent to the *aorist passive*. E. g. λείπω, *leave*, ἐλιπόμην, *was left*, not *left myself*.

## DEPONENT VERBS.

§ **208.** *Deponent verbs* are those, which are used only in the passive or middle voice. They are called *deponent passive* or *deponent middle*, according as their aorist is taken from the passive or middle. In respect to signification, they are either *transitive* or *intransitive*. E. g.

ἐπιμελέομαι, *take care of*, ἐπεμελήθην, is a deponent passive.
ἐργάζομαι, *work*, εἰργασάμην, is a deponent middle.

Note 1. Some deponents have both the aorist passive and the aorist middle. E. g. δύναμαι, *am able*, ἠδυνήθην, in Homer ἐδυνησάμην.

Note 2. Some deponents have, in the *perfect* and *pluperfect*, also a passive signification. E. g. ἐργάζομαι, *work*, perf. εἴργασμαι, *have worked*, sometimes *have been worked*.

Note 3. Sometimes the *aorist passive* of a deponent verb has a passive signification; in which case the aorist middle follows the present. E. g. καταψηφίζομαι, *condemn*, κατεψηφίσθην, *was condemned*, κατεψηφισάμην, *condemned*.

# TENSES.

## PRESENT, PERFECT, PLUPERFECT, AND FUTURE.

§ **209.** 1. The PRESENT INDICATIVE expresses an action or being which is going on now. E. g. γράφω, *I am writing*.

The present in the dependent moods (*subjunctive*, *optative*, *imperative*, and *infinitive*) and in the *participle* expresses a *continued* action. Its time in this case is determined by the context. E. g. Ἤκουσα ὅτι Περικλῆς πολλὰς ἐπῳδὰς ἐπίσταιτο, ἃς ἐπάδων τῇ πόλει ἐποίει αὐτὴν φιλεῖν αὐτόν, *I heard that Pericles knew many enchantments, which singing to the city he made it love him.*

Note 1. The *present* is frequently used for the *aorist* in an animated narration, in which the past is represented as present. E. g. Παίει κατὰ τὸ στέρνον, καὶ τιτρώσκει διὰ τοῦ θώρακος, *he strikes (him) in the breast, and wounds him through the cuirass*, where παίει, τιτρώσκει, stand for ἔπαισε, ἔτρωσε.

NOTE 2. The *present* of ἥκω has the force of the *perfect*, *have come*. The imperfect of this verb has the force of the pluperfect, *had come*.

NOTE 3. Sometimes the *present* has the force of the *future*. E. g. εἶμι regularly means *shall go*, and sometimes *am going*.

2. The PERFECT in all the moods and in the participle expresses an action which is now completed. E. g. γέγραφα, *I have written*.

NOTE 4. The *perfect* of some verbs has the signification of the *present*. In this case the pluperfect has the signification of the imperfect. E. g. εἴκω, *seem*, ἔοικα, *seem*.

Verbs, of which the perfect has the signification of the present, are ἄγνυμι, ἀνοίγω, ἀνώγω, βρυχάομαι, γίγνομαι, ΓΩΝΩ, δαίω *burn*, ΔΕΙΩ, δέρκομαι, ἐγείρω (only the 2 perf.), ἔθω, ΕΙΔΩ, εἴκω, ἔλπω, ἵστημι, κλάζω, κράζω, κτάομαι, λάσκω, μάω, μαίνω, μέλω, μηκάομαι, μιμνήσκω, μυκάομαι, πείθω (only the 2 perf.), ῥήγνυμι, ῥώννυμι, τρίζω, φύω.

NOTE 5. The *perfect* is sometimes used for the *present* to express a *customary* action. E. g. Ὁ κρατῶν ἅμα πάντα συνήρπακε, *the conqueror takes possession of every thing*.

NOTE 6. The *perfect* is sometimes used for the *future* to express the *rapidity* or *certainty* of an action. E. g. Ὄλωλας, εἴ σε ταῦτ' ἐρήσομαι πάλιν, *thou shalt certainly perish, if I ask thee again the same question*.

NOTE 7. The *second person* of the *perfect imperative* is rarely used, except in verbs of which the perfect has the signification of the present (§ 209. N. 4). E. g. Κράζω, κέκραγα, κέκραχθι *cry out*; μιμνήσκω, μέμνημαι, μέμνησο *remember thou*.

NOTE 8. The *third person* of the *perfect passive imperative* of any verb may be used to denote the complete termination of an action. E. g. Ταῦτα μὲν οὖν πεπαίσθω ὑμῖν, *now you have had sport enough*, or *let there be no more joking about this*.

3. The PLUPERFECT expresses an action which was completed in past time. E. g. ἐγεγράφειν, *I had written*, implying that *there was a time when I could say "I have written."*

NOTE 9. In the old writers (as Homer), the *pluperfect* sometimes has the force of the *aorist*, and sometimes of the *imperfect*. E. g. (Il. 5, 66) βεβλήκει for ἔβαλε, from βάλλω, *strike*; (Il. 9, 671) δεδίχατο, *they welcomed*, from δέχομαι. See also above (§ 209. N. 4.)

4. The FUTURE in all the moods and in the participle expresses an action or event which will take place. E. g. γράψω, *I shall* or *will write*.

Note 10. The *future* is often used to denote a *probable* occurrence. E. g. *Φήσεις νομίζεσθαι σὺ παιδὸς τοῦτο τοὔργον εἶναι, you will probably say, that this is considered as the business of a child.*

## IMPERFECT.

§ **210.** The imperfect expresses a *continued past* action. E. g. *ἔγραφον, I was writing*, not simply *I wrote.*

Note 1. Sometimes the *imperfect* expresses an *attempt* not brought to a successful conclusion. E. g. (Herod. 1, 68) *Ἐμισθοῦτο τὴν αὐλήν, he tried to hire the court-yard.*

Note 2. The *imperfect* frequently denotes a *customary* action. E. g. *Τοὺς πολίτας μεθ' ὅπλων ἐξέπεμπον, they were accustomed to send out the citizens armed.*

Note 3. The *imperfect* is frequently used for the *aorist*, especially in Homer and Herodotus. E. g. *Τότε δὴ Θεμιστοκλέης κεῖνόν τε καὶ τοὺς Κορινθίους πολλά τε καὶ κακὰ ἔλεγε, then Themistocles said many and bad things both about him and about the Corinthians.*

Note 4. The imperfect ἦν (from εἰμί) sometimes stands for ἐστί. E. g. *Κύπρις οὐκ ἄρ' ἦν θεός, Cypris then is not a goddess (as we thought).*

## THIRD FUTURE PASSIVE.

§ **211.** The third future passive expresses a completed action, the consequences of which will be permanent in future time. In other words it transports that which is already completed to a future time. E. g. *ἐγγράφω, ἐγγεγράψομαι I shall remain enrolled*, implying that *I have already been enrolled.*

Note 1. The third future is the natural future of verbs whose perfect has the signification of the present (§ 209. N. 4). E. g. *κτάομαι, κέκτημαι, κεκτήσομαι shall possess.*

Note 2. In many instances the third future does not differ in signification from the common future passive. E. g. *δέω, bind, δεδήσομαι, shall be bound.*

Note 3. The third future in some instances expresses the rapidity or certainty of a future action. E. g. *πράσσω, πεπράξεται it shall immediately be done.*

## AORIST.

§ **212.** 1. The aorist in the indicative and participle expresses a *transient past* action, without any reference to

another action. It simply narrates that which took place. E. g. ἔγραψα, *I wrote*, not *I was writing*.

2. The aorist in the dependent moods (*subjunctive, optative, imperative, and infinitive*) expresses a *momentary* action, its *time* being determined by the context. E. g. *Περὶ πλείονος ἐποιήσατο εὐορκεῖν, ἢ χαρίσασθαι τῷ δήμῳ παρὰ τὸ δίκαιον, he thought more of being just than of pleasing the multitude at the expense of justice.*

Remark. We see then that the present in the dependent moods (§ 209. 1) marks a *continued* action; the aorist in these moods marks a *momentary* action; and this is all the difference between these two tenses in the dependent moods.

Note 1. The Greeks often use the *aorist* indicative and participle where, properly speaking, the *perfect* or *pluperfect* should be used. It must not be inferred, however, from this that the aorist may express the time marked by the perfect or pluperfect. E. g. (Aristoph. Nub. 238–9) *Καταβηθ' ὡς ἐμέ, ἵνα μ' ἐκδιδάξῃς, ὧν περ οὕνεκ' ἐλήλυθα. ΣΩΚ. Ἦλθες δὲ κατὰ τί; Come down to me, to teach me those things for which I have come.* Soc. *What have you come for?* where ἦλθες is parallel with ἐλήλυθα.

Note 2. The *aorist indicative* is often used for the *present* to express a *customary* action. E. g. *Ἀλλ' ἀπ' ἐχθρῶν δῆτα πολλὰ μανθάνουσιν οἱ σοφοί. Παρὰ μὲν οὖν φίλου οὐ μάθοις ἂν τοῦθ', ὁ δ' ἐχθρὸς εὐθὺς ἐξηνάγκασεν, But the wise learn many things from their enemies. Now from a friend you might not learn this; but the enemy (as a common thing) compels you to learn it.*

Note 3. The *aorist* is used for the *future* to denote the *rapidity* or *certainty* of an action. E. g. *Ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν νέον παλαιῷ, then we are undone, if we add a new evil to an old one.*

Note 4. The aorist of the verbs *ἀποπτύω, despise, γελάω, ἐπαινίω, ἥδομαι*, and a few others, is, in conversation, often used for the present, in order to express a decided feeling of admiration, contempt, or pleasure. E. g. Ἡσθην ἀπειλαῖς, *it amuses me to hear (your) threats.*

# MOODS.

## INDICATIVE.

§ **213.** 1. The indicative is used in independent propositions. E. g. *Ὁ δράκων ἐστὶ μακρόν, the dragon is a long thing.*

2. The indicative may be put after *interrogative* and *relative* words (§§ 68 : 71 : 73 : 123). E. g. *Τί ποιεῖς; what art thou doing? Οἶδε τί βούλεται, he knows what (it) wants. Ὁ ἀνὴρ, ὃς τοῦτ' ἐποίησε, the man who made this.*

3. The indicative may be put after the following particles: *εἰ, if, whether; ἐπεί, ἐπειδή, after, when; ὅτι, that, because; ὡς, that; ὥστε, so that.*

Remark. In a sentence containing a *condition* and *consequence* or *conclusion*, the former is called protasis, and the latter apodosis. The protasis begins with the particle *εἰ, if.*

4. The indicative may be used in *conditional* propositions. E. g. *Δεινὰ πεισόμεσθα, εἰ σιγήσομεν, If we shall keep silence we shall suffer terrible things,* where *εἰ σιγήσομεν* is the protasis and *δεινὰ πεισόμεσθα* the apodosis. (§ 213. R.)

5. When the condition and the consequence are both *past* actions, the indicative is used both in the protasis and in the apodosis. In this case the apodosis contains the particle *ἄν*. E. g.

*Οὗτοι εἰ ἦσαν ἄνδρες ἀγαθοὶ, οὐκ ἄν ποτε ταῦτα ἔπασχον, If they had been good men, they would never have suffered these things.*

*Οὐκ ἄν προείλεγεν, εἰ μὴ ἐπίστευσεν ἀληθεύσειν, Had he believed that he should prove a false prophet, he would not have predicted.*

Note 1. Sometimes the *optative* is used in the *apodosis*, especially in the epic writers. E. g. *Καὶ νύ κεν ἴνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη, and now Æneas, king of men, had perished, had not Venus, daughter of Jove, quickly perceived.*

Note 2. Sometimes *ἄν* is *omitted* in the apodosis. E. g. *Εἰ γὰρ ἦν ἅπασι προδηλα τὰ μέλλοντα γενήσεσθαι, οὐδ' οὕτως ἀποστατέον τῆ πόλει τούτων ἦν, for if those things, which were to happen, had been manifest to all, the city ought not even then to have given these things up.*

Note 3. The particle *ἄν* may accompany *all* the tenses of the indicative, without any protasis expressed. E. g. *Ἐβουλόμην μὲν ἄν οὐκ ἐριζειν ἐνθάδε, I could have wished not to be contending here. Οὐ γὰρ ἄν ἥψατ' αὐτῶν, he could not have touched them. Ὥστε τῆς εἰρήνης ἄν διημαρτήκει, so that he would have missed the peace. Ὡς σκῆψιν ἄν ἀγὼν οὗτος οὐκ ἐσδέξεται, for this contest cannot possibly admit of any evasion.*

Note 4. The particles *ὅπως, how, in order that, ὄφρα, in order that, μή, lest,* and the double negative *οὐ μή, not,* are

frequently put before the *future indicative*. E. g. (Herod. 2, 121, 2) *Ἀποτάμνειν αὐτοῦ τὴν κεφαλήν, ὅκως μὴ προσαπολέσει καὶ ἐκεῖνον, to cut off his head, lest he might bring destruction upon him also.*

NOTE 5. Sometimes the *future indicative* with ὅπως and οὐ μή supplies the place of an *emphatic imperative*. E. g. *Ὅπως δὲ τοῦτο μὴ διδάξεις μηδένα, but see that you do not communicate this to anybody. Οὐ μὴ ληρήσεις, you shall not talk nonsense.*

In such cases it is customary to supply the verb ὅρα, *see*, or σκόπει, *consider*.

NOTE 6. The *historical tenses* of the *indicative* are sometimes put after ἵνα, ὡς, or μή *lest*, in which case the leading proposition also contains an historical tense. E. g. *Τύριον οἶδμα λιποῦσ' ἔβαν, ἵν' ὑπὸ δειράσι Παρνασοῦ κατενάσθην, leaving the Tyrian surge, I came in order to dwell under the summits of Parnassus.*

## SUBJUNCTIVE.

§ **214.** 1. The subjunctive is put after the following *particles*:

| | |
|---|---|
| ἐάν, ἄν, ἤν, *if.* | μή, *lest.* |
| ἐπειδάν, ἐπάν, ἐπήν, *when, after.* | ὅπως, ὡς, *that, in order that.* |
| ἕστε, *until.* | ὄφρα, synonymous with ἵνα or ὅπως. |
| ἕως, *until.* | |
| ἵνα, *that, in order that.* | πρίν, *before.* |

2. The subjunctive is put also after *interrogative* and *relative* words (§§ 68 : 71 : 73 : 123).

3. The verb of the proposition upon which the subjunctive depends expresses *time* PRESENT OR FUTURE. (§§ 209. 1, 2, 4.) E. g.

*Ἄνοιγε τὴν ὕλην ἵν' ἐξέλθω, Open the forest, that I may come out.* (§ 209. 1.)

*Δέδοικά σε μὴ πλῃγῶν δέῃ, I am afraid thou wilt need stripes.* (§ 209. N. 4.)

*Εἰσόμεθα αὐτίκα, ἂν ποιήσωμεν ψόφον, We shall immediately know, if we make a noise.* (§ 209. 4.)

*Ἐκβίβασον αὐτήν, ἵνα θεασώμεθα τὴν ἀηδόνα, Bring her out, that we may see the nightingale.* (§ 212. 2.)

4. The *interrogative* and *relative* words, and the particles ἕστε, ἕως, ἵνα, ὅπως, ὅφρα, πρίν, (§ 214. 1, 2,) in connection with the subjunctive, are generally accompanied by the particle ἄν. E. g.

Ζῶα οὐ ταῦτα καλεῖς, ἃ ἂν ψυχὴν ἔχῃ; *Do you not call animals those which have life?*

Ὁπότερ᾽ ἂν ἀποκρίνηται τὸ μειράκιον, ἐξελεγχθήσεται, *Whatever answer the young man may give, he will be confuted.*

Ἀεὶ ποιοῦμεν ταῦθ᾽ ἑκάστοθ᾽, ὅταν τινὰ γνῶμεν πονηρῶν ὄντ᾽ ἐραστὴν πραγμάτων, ἕως ἂν αὐτὸν ἐμβάλωμεν εἰς κακὸν, ὅπως ἂν εἰδῇ τοὺς θεοὺς δεδοικέναι, *We always do these things, when we find out that a person is a lover of evil deeds, until we place him in a dreadful situation, that he may learn to fear the gods.*

Note 1. The subjunctive often depends on a verb expressing *time past*, contrary to the rule (§ 214. 3); in other words, it stands for the *optative* (§ 216). This substitution generally takes place when *emphasis* is required; or when the verb after the particle denotes an action which is continued to the time of the speaker. E. g. (Eurip. Hec. 26–7) Κτανὼν ἐς οἶδμ᾽ ἁλὸς μεθῆχ᾽, ἵν᾽ αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ, *killing (me), he threw me into the surge, in order that he might keep the gold in his house.* Ἔποίεσε δὲ ἀμφότερα ταῦτα, ὡς ὅ τε ποταμὸς βραδύτερος εἴη, καὶ οἱ πλόοι ἐῶσι σκολιοὶ ἐς τὴν Βαβυλῶνα, *she did both these things, in order that the river might be slower, and that the navigation up to Babylon might be crooked.* Ἐγὼ φοβηθεὶς μὴ λοιδορία γένηται, πάλιν κατεπράϋνον τὸν Κτήσιππον, *I, fearing lest abusive words should be used, again appeased Ctesippus.*

Note 2. Μὴ, *lest*, is sometimes accompanied by ὅπως. E. g. Δίδοιχ᾽ ὅπως μοι μὴ λίαν φανῇς σοφή, *I fear lest you prove to be very artful.*

Note 3. Instead of μή, *lest*, with the subjunctive, ὅτι, ὅπως, or ὡς, with the indicative, is sometimes used.

Note 4. Sometimes the verb, upon which μή, *lest*, depends, is omitted. E. g. (Il. 22, 123: Plat. Crit. 9.)

Note 5. Sometimes the subjunctive is put after the particles εἰ, ἐπεί, ἐπειδή, ἐπότε, ὅτε, unaccompanied by ἄν, (§ 214. 1, 4.)

§ **215.** 1. The *first person plural* of the subjunctive is often used in *exhortations*. E. g. Τὸν Μενέλεων μιμώμεθα, *let us imitate Menelāus.*

2. The *first person singular* also of the subjunctive, preceded by the imperative ἄγε or φέρε, is often used in exhortations. E. g. *Φέρε ἀκούσω, let me hear.*

Note 1. Homer uses the *first person singular* of the subjunctive in exhortations without ἄγε, φέρε, or any auxiliary word. E. g. (Il. 22, 450) *Ἴδωμ' ὅτιν' ἔργα τέτυκται, let me see what deeds have been done.*

3. The *first person* of the subjunctive is used also in *questions of doubt*, when a person asks himself or another what he is to do. E. g. *Πῶς φῶ ἐπίστασθαι; how can I say that I know? Εἴπω τι; may I say any thing?*

Frequently the question begins with the second person of the present indicative of *βούλομαι* or *θέλω*. E. g. *Βούλει θῶμεν; wilt thou that we place?* In such cases *βούλει* or *θέλεις* usually precedes the subjunctive.

Note 2. Sometimes the interrogation disappears after *θέλεις* or *βούλει* (§ 215. 3). E. g. *Εἴτι τι βούλει προσθῇς ἢ ἀφέλῃς, whether thou wishest to add or take away any thing.*

4. The *first person* of the subjunctive is used also in questions expressing *indignation*. E. g. (Aristoph. Ran. 1132 – 4) *Αἰσχύλε, παραινῶ σοι σιωπᾶν.* ΑΙΣΧ. *Ἐγὼ σιωπῶ; Æschylus, I advise thee to be silent.* ÆSCH. *Am I to be silent?*

Note 3. The subjunctive is often used after *οὐ μή* for the *future indicative*. E. g. *Οὔτε γέγνεται, οὔτε γέγονεν, οὐδὲ οὖν μὴ γένηται, it is not, it has not been, it will not be.*

In Homer, the subjunctive, with or without *κέν*, is sometimes equivalent to the future indicative. E. g. *Δύσομαι εἰς Ἀΐδαο, καὶ ἐν νεκύεσσι φανέω, I will go into Hades, and shine among the dead.*

5. In *prohibitions*, the *second person* of the *aorist subjunctive* is used after *μή* and its compounds. E. g.

*Μὴ φοβηθῇς, Fear not.*

Note 4. The *third person* of the *aorist subjunctive* is rarely found after *μή* in prohibitions.

## OPTATIVE.

§ **216.** 1. The optative is put after the following particles:

*εἰ, if.*
*ἐπεί, ἐπειδή, when, after.*
*ἕστε, until.*
*ἕως, until.*
*ἵνα, that, in order that.*
*μή, lest.*
*ὅπως, ὡς, that, in order that.*
*ὅτι, that.*
*ὄφρα*, synonymous with *ἵνα* or *ὅπως*.
*πρίν, before.*

2. The optative is put also after *interrogative* and *relative words* (§§ 68 : 71 : 73 : 123).

3. The verb of the proposition, upon which the optative depends, expresses *time* PAST. (§§ 209. 3 : 210 : 212. 1.) E. g.

*Ἠλαζονεύεθ' ἵνα φοβηθείην ἐγώ, He was telling great stories that I might fear*, or *in order to scare me.*

*Ἠρώτα δὴ ἔπειτα τίς εἴη, καὶ πόθεν ἔλθοι, Then he asked who he was, and whence he came.*

NOTE 1. The optative often depends on a proposition which contains a verb expressing *present* or *future* time. In this case it generally denotes *uncertainty* or *probability*. E. g. *Κάλεσον τροφὸν Εὐρύκλειαν, ὄφρ' ἔπος εἴποιμι, call nurse Euryclēa, that I may say a word to her.*

NOTE 2. When the present is used for the aorist (§ 209. N. 1), it is regularly followed by the optative. This is no exception to the rule (§ 216. 3). E. g. *Βουλὴν ἐπιτεχνᾶται, ὅπως μὴ ἁλισθείεν Ἀθηναῖοι, he contrives a plan which should prevent the Athenians from assembling.*

NOTE 3. Sometimes the particle *ἄν* accompanies the words which precede the optative (§ 216, 1, 2). Thus the optative is sometimes found after *ἐάν, ἐπειδάν, ἵνα ἄν, μὴ ἄν, ὅπως ἄν, ὁπότων, ὅταν, ὄφρα ἄν, ὡς ἄν.*

4. Particularly the optative is used when any thing that has been said or thought by another is *quoted*, but not in the words of the speaker. The action denoted by the optative may refer to present, past, or future time. E. g.

*Ἀπεκρίνατο ὅτι μανθάνοιεν οἱ μανθάνοντες, ἃ οὐκ ἐπίσταιντο, He answered that those, who learn, learn what they do not know.*

*Εἶπον ὅτι θαυμασιῶς σπουδάζοιμεν, I said that we were wonderfully in earnest.*

*Ἤιδη γὰρ, ὅτι ἐξ αὐτῶν καλόν τι ἀνακύψοιτο τῶν ἐρωτημάτων, For I knew that something good would come out of these questions.*

NOTE 4. Sometimes *ὅτι* or *ὡς* is omitted before this optative (§ 216. 4). E. g. *Ταῦτ' ἀπάγγειλον πόσει ..... γυναῖκα πιστὴν δ' ἐν δόμοις εὕροι, announce these things to my husband; ..... and that he will find his wife faithful in the house.*

"Οτι may be omitted also when it has already been expressed. E. g. *Πρῶτον μὲν πρὸς Παριανούς τινας ἔλεγεν, ὅτι Μήδοκος μὲν ἄνω εἴη δώδεκα ἡμερῶν ἀπὸ θαλάσσης ὁδόν· Σεύθης δὲ ἄρχων ἴσοιτο, and first he said to some Parians, that Medōcus was up twelve days' journey from the sea; and (that) Seuthes would be the leader.*

Note 5. Instead of the optative after εἰ, ὅτι, ὡς, the *indicative* is often used. E. g. Πρεσβεύοντων ὅτι τὴν Ἑλλάδα ἐλευθεροῦσι, *having proclaimed that they liberate Greece*, where ἐλευθεροῖεν might have been used.

§ **217.** 1. The optative is used in the expression of a *wish*. E. g.

Σοὶ δὲ θεοὶ τόσα δοῖεν, ὅσα φρεσὶ σῇσι μενοινᾷς, *And may the gods give thee as many things as thou longest for.*

Note 1. Frequently the particles εἰ, εἰ γάρ, εἴθε, ὡς, *O that*, are placed before this optative. E. g. Εἰ γὰρ ἐγὼν Διὸς παῖς αἰγιόχοιο εἴην, *O that I were a son of ægis-bearing Jove!* Homer sometimes adds κέν to these particles.

Note 2. If the wish refers to *past time*, the *aorist indicative* is used after the abovementioned particles (§ 217. N. 1). E. g. Εἴθ' ἐξεκόπην, *O that I had been cut off!*

Note 3. Frequently the aorist ὤφελον (from ὀφείλω) with the *infinitive* follows the particles εἴθε, εἰ γάρ, ὡς. E. g. Εἴθ' ὤφελέν μοι κηδεμὼν εἶναι, *O that he were my guardian.*

Sometimes ὤφελον with the infinitive is not accompanied by any particle. E. g. Ὤφελε μηδεὶς ἄλλος Ἀριστογείτονι χαίρειν, *O that no other man had delighted in Aristogiton!*

2. The optative (generally with the particle ἄν) in an independent proposition, very often implies *uncertainty*, *doubt*, *possibility*, or *inclination*. E. g.

Οὐκοῦν ἂν ἤδη τῶν θεατῶν τις λέγοι, *Now some one of the spectators might (perhaps) say.*

Ἴσως οὖν εἴποιεν ἄν, *They might perhaps say.*

Ἡδέως ἂν οὖν αὐτῶν πυθοίμην, *Fain would I ask them.*

Εἴ τις ἔροιτό με, τί νομίζω μέγιστον εἶναι τῶν Εὐαγόρα πεπραγμένων, εἰς πολλὴν ἀπορίαν ἂν κατασταίην, *should any one ask me, which of the deeds of Evagoras I consider greatest, I should find myself in great perplexity.*

Note 4. Frequently the *indicative* is used in the *protasis*, and the *optative* with ἄν, in the *apodosis*. E. g. Εἰ γὰρ μηδὲ ταῦτα οἶδα, καὶ τῶν ἀνδραποδωδῶν φαυλότερος ἂν εἴην, *I should be more worthless than the slaves, if I did not know these things.*

Also the *optative* is used in the *protasis* and the *indicative* in the *apodosis*. E. g. Οὓς ἔδει τῆς νυκτὸς παραγενέσθαι πανστρατιᾷ, εἴ τι ἄρα μὴ περιχωροίη τοῖς ἐσεληλυθόσι, *who were to come in the night with the entire army, in case success should not attend those who had entered.* (§ 213. R.)

Note 5. The *subjunctive* with ἐάν, ἄν, or ἤν is sometimes used in the *protasis*, and the *optative* in the *apodosis*. E. g. Ἢν παρέχωσι τοῖς δεομένοις οἱ κναφῆς χλαίνας, πλευρῖτις ἡμῶν οὐδέν' ἂν λάβοι ποτέ, *if the fullers furnish the needy with gowns, pleurisy will never afflict any of us.* (§ 213. R.)

3. The optative with ἄν, in an independent proposition, often supplies the place of the *indicative*. E. g.

*Οὐκ ἄν μεθείμην τοῦ θρόνου, I will not give up the throne*, where *μεθείμην* is equivalent to *μεθήσομαι*.

*Αὐτὸς μέντοι ἕψομαί τοι, καὶ οὐκ ἄν λειφθείην, I will however follow thee, and I will not be left behind*, where *λειφθείην* follows *ἕψομαι*.

4. Frequently the optative (with or without ἄν) has the force of the *imperative*. E. g. *Εἰ δὲ μή, Χειρίσοφος μὲν ἡγοῖτο, τῶν δὲ πλευρῶν ἑκατέρων δύο τῶν πρεσβυτάτων στρατηγὼ ἐπιμελοίσθην, and if not, let Chirisophus take the lead, and let two of the oldest generals take charge of both wings*, where *ἡγείσθω, ἐπιμελείσθων*, would be less polite. *Λέγοις ἄν, you may speak*, softer than *λέγε, speak thou*.

## IMPERATIVE.

§ **218.** 1. The imperative is used to express a *command*, an *exhortation*, or an *entreaty*. E. g.

*φεῦγε, begone! φευγέτω, let him depart, φεύγετε, depart ye, φευγέτωσαν, let them depart.*

2. In *prohibitions* the *present imperative* is used after *μή* and its compounds. E. g. *Μὴ λέγε ταῦτα, say not these things.*

Note 1. Sometimes *μή* is followed by the *aorist imperative*, particularly by the *third* person. E. g. *Μηδέ σοι μελησάτω, and care not.*

Note 2. The *second person* of the imperative is sometimes used for the *third person*, when the speaker is in great haste. E. g. *Χώρει δεῦρο πᾶς ὑπηρέτης· τόξευε πᾶς τις, let every servant come hither; shoot, every one!*

Note 3. The imperative in connection with a *relative* pronoun or relative adverb, is sometimes found in a dependent proposition after *οἶσθα* (from *οἶδα, know*). E. g. *Οἶσθ' οὖν ὃ δρᾶσον; knowest thou what thou must now do? Οἶσθ' ὡς ποίησον; dost thou know how thou must do? Οἶσθα νῦν ἃ μοι γενέσθω; do you know what I desire to be done to me?*

## INFINITIVE.

§ **219.** 1. The infinitive depends on a VERB, PARTICIPLE, or ADJECTIVE. E. g.

*Ὑμεῖς βούλεσθε γενέσθαι αὐτὸν σοφόν; Do you wish him to become wise?*

Ἀθηναίους πάντας μετὰ τοῦ θείου νομίζεις δυνήσεσθαι ποιῆσαι πείθεσθαί σοι; *Do you think that you will be able to make all the Athenians, together with your uncle, follow your advice?* Here πείθεσθαι depends on ποιῆσαι, ποιῆσαι on δυνήσεσθαι, and δυνήσεσθαι on νομίζεις.

Δεινὸς νομιζόμενος εἶναι λέγειν, *Being considered an eloquent speaker.*

The infinitive may depend on the verbs ἀγγέλλομαι, αἱρέομαι, ἀκούω, ἀναγκάζω, ἀνίημι, ἀνῴγω, ἀξιόω, ἀπαγορεύω, ἀπειλέω *threaten*, ἀπειπεῖν, ἄρχω *begin*, βούλομαι, δέομαι, διανοέομαι, διδάσκω, δοκέω, δύναμαι, ἐάω, ἐθέλω, ἔθω, εἴδομαι *seem*, ἐλπίζω, ἔλπομαι, ἐπαγγέλλομαι, ἐπείγομαι, ἐπιτέλλομαι, ἐπιτρέπω, ἐπιχειρέω, εὔχομαι, ἔχω *can*, ἱκετεύω, κατεργάζομαι, κελεύω, κέλομαι, λέγω, λιλαίομαι, λίσσομαι, μανθάνω, μέλλω, νεμεσίζομαι, νομίζω, οἶδα, οἴομαι, ὄμνυμι, ὁμολογέω, ὁρμάω, ὀτρύνω, ὀφείλω, παραγγέλλω, παραινέω, παρασκευάζομαι, παράφημι, πείθω, πειράομαι, πέφυκα and ἔφυν (from φύω), πιστεύω, ποιέω, προαιρέομαι, προσδοκάω, προσποιέομαι, προστάσσω, στυγέω, συνίημι, τολμάω, ὑπισχνέομαι, φαίνομαι, φημί, and some others.

It may depend on the adjectives ἀδύνατος, ἄξιος, δεινός, δίκαιος, δυνατός, ἐπιτήδειος, ἕτοιμος, ἡδύς, ἱκανός, κακός, ὀξύς, πιθανός, ῥᾴδιος, χαλεπός, and some others.

2. The infinitive is often used after verbs, participles, and phrases, to denote a *cause* or *motive*. E. g.

Θυέστ' Ἀγαμέμνονι λεῖπε φορῆναι, *Thyestes left it to Agamemnon to carry (it).*

Note 1. Μέλλω, followed by the infinitive (present, aorist, or future) of a verb, forms a *periphrastic future*. E. g. Μέλλει τιθέναι, *he is about to place.*

The infinitive is frequently omitted, when it can be supplied from the context. E. g. (Aristoph. Plut. 1100 – 2) Εἶτ' ἐμοὶ, σὺ τὴν θύραν ἔκοπτες οὕτωσὶ σφόδρα; ΕΡΜ. Μὰ Δί', ἀλλ' ἔμελλον, sc. κόπτειν, *Tell me, was it you that knocked at the door so furiously?* MER. *Not I, by Jove, I was going* (to knock).

Note 2. The pronominal adjectives ποῖος, τοιόσδε, οἷος or οἱός τε, and τηλίκος, are sometimes followed by the infinitive, in which case they imply *capableness*. E. g. Οὐχ οἱός τ' εἰμ' ἀποσοβῆσαι τὸν γέλων, *I cannot drive away my laughter.*

Note 3. It has already been remarked (§ 158. N. 3), that the omitted subject of the infinitive is frequently different from that of the proposition on which it depends. We remark now that this takes place chiefly after *adjectives*. E. g. Παμφαὴς ἀστὴρ ἰδεῖν, *a star all bright to behold*, where the subject of ἰδεῖν would be τινά.

Note 4. In *narration* the infinitive often seems to take the place of the *indicative;* in which case some part of φημί or λέγω may be supplied. E. g. (Herod. 1. 86) Τὸν μὲν δὴ ποιέειν ταῦτα, *now he was doing these things*, equivalent to Ὃ μὲν δὴ ἐποίεε ταῦτα.

Note 5. The infinitive of verbs signifying *to go* is in some instances omitted. E. g. (Aristoph. Ran. 1279) Ἐγὼ μὲν οὖν ἐς τὸ βαλανεῖον βούλομαι, sc. ἰέναι, *for my part I wish to go to the bath.* (Id. Av. 1) Ὀρθὴν κελεύεις; *do you command us to go right on?*

Note 6. The infinitive frequently stands for the *second person* of the *imperative;* in which case the imperative ἔθελε or θέλε is usually supplied. E. g. Μήποτε σὺ γυναικὶ ἤπιος εἶναι, *you must never be indulgent to your wife.*

Note 7. The infinitive sometimes stands for the *third person* of the *imperative*, in which case, the subject, when expressed, is put in the *accusative*. It is thus used especially in commands and proclamations. E. g. Τεύχεα συλήσας φερέτω κοίλας ἐπὶ νῆας, σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι, *taking my arms, let him carry them to the hollow ships, and let him give my body to be carried home.* Ἀκούετε, λεῴ, τοὺς ὁπλίτας ἀπιέναι, *hear, ye people, the heavy-armed soldiers must retire.*

Note 8. Sometimes the infinitive is put for the *first person plural* of the *subjunctive* (§ 215. 1), in which case δεῖ may be supplied. E. g. Νῦν ἐν τῇ Ἑλλάδι καταμείναντας ἡμέων αὐτέων ἐπιμεληθῆναι, *for the present, remaining in Greece, let us take care of ourselves.*

Note 9. Sometimes the infinitive expresses a *wish*, in which case δός may be supplied. E. g. Ζεῦ πάτερ, ἢ Αἴαντα λαχεῖν, ἢ Τυδέος υἱόν, *Father Jove, grant that the lot may fall upon Ajax, or upon the son of Tydeus.*

§ **220.** 1. The infinitive is frequently put after words and phrases signifying *so that, so as;* especially when its connection with the preceding clause is not very obvious. E. g.

Αὐτόχειρες ᾠκοδόμησαν, ὥστε θαυμάζειν ἐμέ, *They built it with their own hands, so that I wondered.*

Οὐ γὰρ ἔπεισθε τοὺς Χίους, ὥστε ἑωυτῷ δοῦναι νέας, *For he could not persuade the Chians to give him vessels.*

The words and phrases, after which the infinitive is put, are ἐφ' ᾧ, ἐφ' ᾧτε, *on condition that*, ὅσον, ὅσῳ, ὡς, ὥστε, *so that, so as.*

2. The infinitive is put also after words signifying *before*, *before that*, (as πρίν, πρὶν ἤ.) E. g. *Πρὶν τὸν νόμον τεθῆναι, before the law was made.*

NOTE 1. The infinitive with ὡς, ὅσον, ὅσα, ὅ τι (from ὅστις), is often used in *parenthetical* phrases. E. g. *Ὡς ἔπος εἰπεῖν, so to speak. Ὡς εἰκάσαι, as one might conjecture. Ὡς ἐν πλέονι λόγῳ δηλῶσαι, to explain more fully. Ὡς συνελόντι εἰπεῖν,* sc. *λόγῳ, to express it briefly,* or *to be brief. Ὅσον γ' ἐμ' εἰδέναι, at least as far as my knowledge extends. Ὅ τι κἄμ' εἰδέναι, for aught I know.*

NOTE 2. In parenthetical phrases (§ 220. N. 1) ὡς is often omitted, in which case the infinitive appears to stand *absolutely*. E. g. *Οὐ πολλῷ λόγῳ εἰπεῖν, not to use many words. Ἐς τὸ ἀκριβὲς εἰπεῖν, strictly speaking, to speak strictly. Δοκεῖν ἐμοί, as it appears to me. Ὀλίγου δεῖν, almost, nearly. Πολλοῦ δεῖν, far from it.*

NOTE 3. In phrases like *Ὀλίγου δεῖν*, (§ 220. N. 2,) δεῖν is sometimes omitted. E. g. *Ὃ δὴ ὀλίγου πᾶσαι αἱ περὶ τὸ σῶμα ἡδοναὶ ἔχουσι, which almost all the bodily pleasures have.*

3. The infinitive is frequently accompanied by the particle ἄν, in which case it has the force of the *indicative*, *subjunctive*, or *optative*, with ἄν, (§§ 213. 5 : 214 : 217.) E. g. *Ἐπὶ πολλῶν ἄν τις ἰδεῖν δοκεῖ μοι, it seems to me that one might see on many occasions.* But *Ἐπὶ πολλῶν τις ἰδεῖν δοκεῖ μοι,* would mean *it seems to me that one saw on many occasions.*

§ **221.** Frequently the infinitive has the force of a *neuter substantive;* in which case the *neuter* of the *article* (§ 141. 3) commonly precedes it. E. g.

*Κρεῖττόν ἐστι τὸ σωφρονεῖν τοῦ πολυπραγμονεῖν, To act discreetly is better than to meddle with other men's business.*

*Σεμνυνόμεθα ἐπὶ τῷ βέλτιον γεγονέναι τῶν ἄλλων, We pride ourselves upon being of nobler descent than others.*

*Διὰ τὸ ξένος εἶναι οὐκ ἂν οἴει ἀδικηθῆναι; Do you suppose that you will not be wronged, because you are a foreigner?*

NOTE 1. Frequently the infinitive with the article τοῦ is equivalent to the genitive denoting that on account of which any thing takes place (§ 187. 1). E. g. *Μή με ὑπολάβῃς οὐ πρὸς τὸ πρᾶγμα φιλονεικοῦντα λέγειν, τοῦ καταφανὲς γενέσθαι,*

*lest you suppose that I do not argue in order that the thing may become evident.*

Note 2. The infinitive with or without the article τό is sometimes used in exclamations of surprise or indignation, in which case ἀνόητον, ἠλίθιον, εὐηθες, or μωρόν ἐστι, may be supplied. E. g. (Aristoph. Nub. 268) Τὸ δὲ μὴ κυνέην οἴκοθεν ἐλθεῖν ἐμὲ τὸν κακοδαίμον' ἔχοντα, *I, a wretch, have been foolish enough to come from home without a helmet*; literally, *that I miserable should have come from home without a helmet.*

Note 3. The infinitive εἶναι (from εἰμί, *am*) seems to be *superfluous* in some instances, particularly in connection with the adjective ἑκών, *willing*. E. g. (Herodot. 7, 104) Ἑκών τε εἶναι οὐδ' ἂν μουνομαχέοιμι, *I should not fight even against a single man, if I had my way about it.*

So in the phrases Τὸ σήμερον εἶναι, *to-day*. Τὸ νῦν εἶναι, *now*. Τὸ σύμπαν εἶναι, *generally, on the whole*.

Note 4. The infinitive is often put after the substantives ἀνάγκη, θέμις, ὥρα, and a few others, in which case it has the force of the adnominal genitive (§ 173). E. g. Ἀνάγκη σε πάντα ἐπίστασθαι, sc. ἐστί, *thou of necessity must know all things*. Ὥρα βαδίζειν, sc. ἐστί, *it is time to go*.

# PARTICIPLE.

§ **222.** 1. In general, the participle is equivalent to the indicative, subjunctive, or optative, preceded by a relative pronoun, or by a particle signifying *if, when, after, in order that, because, that, although*.

For the participle with the article, see above (§ 140. 3).

2. The participle in connection with verbs signifying *to know, to hear, to see, to perceive, to show, to relate, to remember, to forget, to be ashamed, to rejoice*, and a few others, is equivalent to the *indicative* or *optative* preceded by the conjunction ὅτι. E. g.

Τοῦτο μέμνημαι σοῦ ἐπαγγελλομένου, *I remember that you both profess this.*

Γνοὺς βαπτιζόμενον τὸ μειράκιον, *Perceiving that the stripling was overwhelmed.*

Verbs of this class are αἰσθάνομαι, αἰσχύνομαι, ἀκούω, γιγνώσκω, δείκνυμι, δηλόω (also δῆλός εἰμι), διαμνημονεύω, διασαφέω, διαφέρω *relate*, ἐνθυμέομαι, ἐξετάζω *prove*, ἐπιλανθάνομαι, ἐπίσταμαι, εὑρίσκω, ἰδεῖν, κατηγορέω *denote*, κλύω, μανθάνω, μέμνημαι, νοέω, οἶδα, ὁράω, πυνθάνομαι, φαίνω, χαίρω, and some others.

NOTE 1. The participle after *σύνοιδα* and *συγγιγνώσκω*, followed by the *dative* of the *reflexive pronoun*, is put either in the dative, or in the case with which these verbs agree. E. g. *Ἐμαυτῷ ξυνήδειν οὐδὲν ἐπισταμένῳ, I was conscious to myself that I knew nothing. Πῶς οὖν ἐμαυτῷ τοῦτ' ἐγὼ ξυνέσομαι, φεύγοντ' ἀπολύσας ἄνδρα; now how shall I endure the thought that I have let a defendant escape? Συγγινώσκομεν αὐτοῖσι ἡμῖν οὐ ποιήσασι ὀρθῶς, we are conscious of not having done right.*

3. Verbs signifying *to endure, not to endure, to overlook, to be contented with, to be satisfied, to cease*, are connected with the participle. E. g.

*Τὸ δύνασθαι διψῶντα ἀνέχεσθαι, To be able to endure thirst.*

*Παῦσαι φλυαρῶν, Stop talking nonsense.*

Verbs of this class are *ἀγαπάω am contented, ἀνέχομαι, ἀπαλλάσσομαι, ἄρχω begin, ἐκλείπω, ἐμπίπλαμαι, ἔχειν ἄδην, κάμνω, καρτερέω, λήγω, παύω, περιοράω, τέτληκα* and *τλῆναι, ὑπομένω*, and some others.

4. The participle is often put after the verbs *διαγίγνομαι, διάγω, διατελέω, λανθάνω, τυγχάνω, φθάνω*, and a few others, in which case the leading idea is contained in the participle. E. g.

*Ποιῶν διαγεγένηται, He has been doing.*

*Διάγουσι μανθάνοντες, They pass their time in learning.*

*Διατελοῦσι δικάζοντες, They are continually deciding cases.*

*Ἐλήθα ἐμαυτὸν σοφὸς ὤν, I did not know that I was wise.*

*Τυγχάνομεν ἐπιθυμοῦντες, We happen to be desirous.*

*Φθάνει ἀναβάς, He went up before.*

NOTE 2. *Ἔχω* is frequently followed by a participle; in which case the verb, from which the participle comes, would have been sufficient. E. g. *Κρύψασ' ἔχεις*, for *ἔκρυψας, thou didst conceal. Εἶχε κατασταρψάμενος*, for *κατεστρέψατο, he subjugated.*

The same may be observed of *οἴχομαι* and the Homeric *βῆ*. E. g. *Ὤιχετο φεύγων, he escaped. Βῆ φεύγων ἐπὶ πόντον, he fled to the sea.*

5. The *future participle* is regularly put after verbs of *motion*, to express the object of the action of those verbs. E. g. *Ἦλθε πρὸς τὸν Ἀγησίλαον ἀσπασόμενος, he came to Agesilāus to bid him farewell. Διδάξων ὥρμημαι, I am going to show.*

NOTE 3. The *present participle* is used after verbs of *motion*, when the time of the action marked by it is the same as that of the verb. E. g. *Πέμπει μέ σοι φέροντα τάσδ' ἐπιστολάς, he sends me in order to bring these directions to thee.*

NOTE 4. The adverbs *αὐτίκα, ἐξαίφνης, εὐθύς, μεταξύ, ἅμα,* are frequently followed by the participle. E. g. *Μεταξὺ θύων, while he was sacrificing. Ἅμα καταλαβόντες, as soon as they had overtaken (them).*

6. The participle with the particle *ἄν* has the force of the *indicative, subjunctive,* or *optative,* with *ἄν,* (§§ 213. 5 : 214 : 217.) E. g. *Τὰ δικαίως ἂν ῥηθέντα κατὰ τῆς πόλεως, those things which might justly be said against the state,* where *τὰ δικαίως ἂν ῥηθέντα* is equivalent to *ἐκεῖνα ἃ δικαίως ἂν ῥηθείη·* but *τὰ δικαίως ῥηθέντα* would mean *those things which were justly said.*

## ADVERB.

§ **223.** Adverbs limit the meaning of VERBS, PARTICIPLES, ADJECTIVES, and other ADVERBS. E. g.

*Οὕτω ποιῶ, I do so.*
*Καλῶς ποιῶν, Doing well.*
*Ἐπιτήδειος πάνυ, Very convenient.*
*Πάνυ καλῶς, Very well.*

§ **224.** 1. The Greek has two simple *negative* particles, *οὐ, no, not,* and *μή, not.* (§ 15. 4.)

2. *Οὐ* expresses a *direct* and *independent* negation. E. g. *Οὔ σε κρύψω, I will not conceal it from thee. Οὐκ οἶδα, I do not know. Οὐχ οἷός τ' εἰμί, I am not able.*

So in *direct interrogations, Οὐ παραμενεῖς; wilt thou not wait? Οὐκ ἠγόρευον; did not I say?*

3. *Μή* regularly expresses a *dependent* negation. Consequently it is put after the particles *ἵνα, ὅπως, ὥστε, ὡς, ὅφρα, ἐάν, εἰ, ἐπάν, ἐπειδάν.* Also it is put after all *relative* words, when they do not refer to definite antecedents. E. g. *Οὐκ ἂν προέλεγε, εἰ μὴ ἐπίστευσεν ἀληθεύσειν, had he not believed that he should prove a true prophet, he would not have predicted. Ἐὰν δέ τις ἐξελαύνῃ τοὺς ἄρχοντας, καὶ μὴ δέχηται, and if any one shall drive away the magistrates, and shall not receive them.*

4. *Μή* is used also in propositions containing a *wish*, an *entreaty*, or a *prohibition*. E. g. *Παυσανίης κήρυγμα ποιησάμενος, μηδένα ἅπτεσθαι τῆς λῃΐης, Pausanias proclaiming that no one should touch the booty.*

In *prohibitions*, the *present imperative* or the *aorist subjunctive* is used with *μή*. (§§ 215. 5 : 218. 2.)

5. *Μή*, after verbs implying *fear* or *anxiety*, signifies *lest;* in which case it is followed by the *subjunctive*, *optative*, and sometimes by the *future indicative*. (§§ 214 : 216 : 213. N. 4.)

6. *Μή* has also the force of an *interrogative* particle. E. g. *Μή πη δοκοῦμέν σοι ; do we not seem to thee?* where the person asked is commonly expected to say *no*. But *Οὔ πη δοκοῦμέν σοι ;* expects or presupposes the answer *yes*.

Note 1. The negative particles very often correspond to each other. The following are the negative formulas:

| | |
|---|---|
| *οὔτε ..... οὔτε* | *neither ..... nor* |
| *οὐδὲ ..... οὐδέ* | *neither ..... nor* |
| *οὐ ..... οὔτε* | *not ..... nor* |
| *οὔτοι ..... οὐδέ* | *neither ..... nor* |
| *οὔτοι ..... οὔτε* | *neither ..... nor* |
| *οὐ ..... οὐδὲ ..... οὔτε* | *not ..... nor ..... nor* |
| *οὔτε ..... οὐ* | *neither ..... nor* |
| *οὔτε ..... οὐδέ* | *neither ..... nor even* |
| *οὔτε ..... οὐ ..... οὐδέ* | *neither ..... nor ..... nor* |
| *οὔτε ..... τὲ οὐ* | *neither ..... nor* |
| *μήτε ..... μήτε* | *neither ..... nor* |
| *μηδὲ ..... μηδέ* | *neither ..... nor* |
| *μήτε ..... μή* | *neither ..... nor* |
| *μήτε ..... μηδέ* | *neither ..... nor* |

Note 2. The formulas *οὐ ..... τέ, οὔτε ..... τέ,* (sometimes *τὲ οὐ ..... τέ, οὔτε ..... καί, οὔτε ..... δέ,*) are equivalent to *οὔτε ..... οὔτε*, when both clauses have the *same* verb. E. g. (Il. 1, 603 – 4) *Οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων, Μουσάων θ', αἳ ἄειδον, neither of the harp of surpassing beauty, which Apollo had, nor of the Muses, who were singing.*

But if the verb of the second clause is *different* from that of the first, the second member (*τέ*) of the formula has an affirmative meaning. E. g. *Οὔτε πρότερον ἡμεῖς ἤρξαμεν πολέμου πρὸς ὑμᾶς· νῦν τ' ἐθέλομεν σπονδὰς ποιεῖσθαι, we never began the war against you; and now we are willing to make a treaty*, where the verb of the first clause is *ἤρξαμεν*, and that of the second *ἐθέλομεν*.

Note 3. The first negative particle of a negative formula is sometimes omitted. E. g. Τρωὰς οὔθ' Ἑλληνίς, for Οὔτε Τρωὰς οὔθ' Ἑλληνίς, *neither a Trojan woman nor a Grecian woman.*

§ **225.** 1. *Two or more negatives*, in Greek, strengthen the negation. E. g.

Ὅταν μὴ φῆτε καλὸν εἶναι μηδέν, *When you say that nothing is beautiful*, or *When you deny that there is any thing beautiful.*

2. The double negative οὐ μή is put either with the *future indicative* or with the *subjunctive.* (§§ 213. N. 5 : 215. N. 3.)

The double negative μὴ οὐ is commonly put with the *infinitive.* E. g. Οὐκ ἐναντιώσομαι τὸ μὴ οὐ γεγωνεῖν, *I shall not object to saying.*

Note. Two negatives destroy each other in the formula Οὐδεὶς ὅστις οὐ, *no one who (does) not.* E. g. Οὐδὲν ὅ τι οὐκ ἠρώτα, *nothing which he did not ask.* Οὐδεὶς οὐ τῶν παρόντων ὑπερεπῄνεσε τὸν λόγον, *there was no one of those who were present who did not much praise the discourse.* In this case both negatives belong to the same clause.

3. Verbs and expressions, which contain a negation, are often followed by the particle μή with the infinitive. E. g. Τόν τε νόμον ἐδεικνύτην αὐτῷ καὶ τοῖς νέοις ἀπειπέτην μὴ διαλέγεσθαι, *they showed him the law, and told him not to hold any conversation with young men.* Ἐξερυσάμην βροτοὺς τοῦ μὴ διαφθαρῆναι εἰς Ἅιδου μολεῖν, *I delivered the mortal race from being utterly destroyed and sent to Hades.*

Verbs of this class are ἀπαυδάω, ἀπαγορεύω, ἀπέχομαι, ἀπιστέω, ἀρνέομαι (also the expression ἄξαρνός εἰμι), εἴργω, ἐπέχω, παύω, ῥύομαι, and a few others.

## PREPOSITION.

§ **226.** 1. The following eighteen prepositions are called the *primitive prepositions:*

Ἀμφί, *about, around*, with Genitive, Dative, or Accusative.
Ἀνά, *upon, on, in, through*, with Dative or Accusative.
Ἀντί, *instead of*, with Genitive.
Ἀπό, *from*, with Genitive.
Διά, *through, for, on account of, for the sake of*, with Genitive or Accusative.
Εἰς or Ἐς, *to, into*, with Accusative.

Ἐν, *in, at,* with Dative.

Ἐξ or Ἐκ, *from, of, out of,* with Genitive.

Ἐπί, *on, upon, to, towards,* with Genitive, Dative, or Accusative.

Κατά, *down from, against, according to, in, in respect to,* with Genitive or Accusative.

Μετά, *with, among, after,* with Genitive, Dative, or Accusative.

Παρά, *from, by, with, to, besides, along,* with Genitive, Dative, or Accusative.

Περί, *about, around, concerning, of,* with Genitive, Dative, or Accusative.

Πρό, *before, in the presence of, in behalf of, in preference to,* with Genitive.

Πρός, *to, towards, by, in addition to,* with Genitive, Dative, or Accusative.

Σύν and ξύν, *with, together with, by means of,* with Dative.

Ὑπέρ, *over, beyond, in behalf of,* with Genitive or Accusative.

Ὑπό, *under, by,* with Genitive, Dative, or Accusative.

Note 1. Most of the dissyllabic prepositions throw the accent back on the penult, when they are placed *after* the nouns to which they belong. This is called *anastrophe.* E. g. Νεῶν ἄπο, for Ἀπὸ νεῶν, *from the ships.* Ἐχθρῶν ὕπερ, for Ὑπὲρ ἐχθρῶν, *for the enemies.*

Note 2. Some of the dissyllabic prepositions throw the accent back on the penult also when they stand for εἰμί, *am,* compounded with themselves. In this case, the Attics use the old ἔνι for ἐν (§ 226. N. 6). E. g. πάρα for πάρεστι from πάρειμι, ἔνι for ἔνεστι from ἔνειμι.

Note 3. In the early writers (as Homer and Herodotus), the preposition is often separated from the verb, with which it is compounded, by other words belonging to the same proposition. This is called *tmesis.* E. g. Ἀπὸ μὲν ἔθανε ὁ στρατηγός, for Ἀπέθανε μὲν ὁ στρατηγός, *on the one hand, the general died.*

Note 4. In case of *tmesis* (§ 226. N. 3), the preposition is sometimes put *after* the verb. E. g. Ὦσε δ' ἀπὸ ῥινὸν λίθος, *and the stone knocked off the shield.*

Note 5. In case of tmesis, when the same compound word is to be repeated several times, after the first time the preposition alone is sometimes used. E. g. Κατὰ μὲν ἔλευσαν αὐτοῦ τὴν γυναῖκα, κατὰ δὲ τὰ τέκνα, for Κατέλευσαν μὲν αὐτοῦ τὴν γυναῖκα, κατέλευσαν δὲ τὰ τέκνα, *on the one hand, they stoned his wife, and, on the other, they stoned his children.* (§ 226. N. 3.)

2. The following particles very often have the force of prepositions.

Ἄνευ or Ἄτερ, *without*, with Genitive.
Ἄχρις or Ἄχρι, *until, as far as*, with Genitive.
Ἕνεκα or Ἕνεκεν, *on account of, in respect to, so far as concerns*, with Genitive.
Μέχρις or Μέχρι, *until, as long as*, with Genitive.
Πλήν, *except*, with Genitive.
Ὡς, *to*, with Accusative.

Note 6. The old language has ἀπαί for ἀπό· διαί for διά· ἰνί, εἰνί, εἴν, for ἐν· καταί for κατά, only in composition: παραί for παρά· προτί, ποτί, for πρός· ὑπίς for ὑπίς· ὑπαί for ὑπό. The Ionic has εἵνεκα or εἵνεκεν for ἕνεκα.

Note 7. A preposition *without a case* has the force of an adverb. E. g. *Καταχιενῶ γε πρός, in addition to this I will kill (thee).*

Note 8. In the old writers, a preposition is sometimes *repeated*. E. g. Ἐν δὲ καὶ ἐν Μέμφι, *and in Memphis.*

Note 9. Sometimes the preposition, with which a verb is compounded, is *repeated*. E. g. Ἀν δ' Ὀδυσεύς ἀνίστατο, *and Ulysses arose.*

§ **227.** A preposition in *composition* is often followed by the same case as when it stands by itself. E. g.

Ὑπερενεγκόντες τὰς ναῦς τὸν Ἰσθμόν, *Carrying the ships across the Isthmus.*
Ἐσῆλθέ με, *It came into my mind.*

## CONJUNCTION.

§ **228.** 1. Conjunctions signifying *and, but, or, than*, connect similar words. E. g.

Πολέμου καὶ μάχης, *Of war and battle.*
Δικαίως κἀδίκως, *Justly and unjustly.*
Ἀγαπᾶν ἢ μισεῖν, *To love or to hate.*

Conjunctions of this class are καί, *and*, τέ, *and*, ἀλλά, *but*, ἤ, *or*, ἤ, *than.*

Note 1. The conjunction ἤ, *or*, means also *otherwise, else.* The formula ἤ ..... ἤ, means *either ..... or.* The formula πότερον or πότερα ..... ἤ, means *whether ..... or.*

Note 2. The conjunction ἤ, *than*, is used after *comparatives* (§ 186. N. 5, 6).

A comparison between two qualities of the same object is expressed by means of two comparatives, expressive of those qualities, with ἤ, *than*, between them. E. g. *Μανικώτεροι ἢ ἀνδρειότεροι, more rash than brave.* *Ἐποίησα ταχύτερα ἢ σοφώτερα, I acted more quickly than wisely.*

NOTE 3. The conjunction *καί*, in the formula *καὶ ..... καί*, means *both ..... and, as well ..... as.*

After adjectives and adverbs implying *resemblance, union, approach*, it may be rendered *as.* E. g. *Ὁμοίως πεποιήκασι καὶ Ὅμηρος, they have acted in the same manner as Homer*, or *they and Homer have acted in the same manner.*

Sometimes *καί* means *even, also.* E. g. *Καὶ Ἀχιλεὺς τούτῳ ἔῤῥιγ' ἀντιβολῆσαι, even Achilles is afraid to meet him.*

NOTE 4. *Τέ* is always enclitic (§ 22). The formula *τε ..... καί* means *both ..... and.* The formula *τε καὶ* (not separated) means *both ..... and.* The formula *καί τε ..... τε*, or *καὶ ..... τε*, is a little stronger than *καί*.

NOTE 5. Sometimes a *possessive pronoun* or a *possessive adjective* and a genitive are connected by *καί*: in which case the genitive is joined to the genitive implied in the pronoun or adjective. (§§ 67 : 131. 1.) E. g. *Παῖδες ἐμοὶ καὶ παιρὸς ἀτασθάλου, sons of me and an indiscreet father.*

2. The following list contains most other conjunctions.

*αἴ*, Doric, = *εἰ*. It is used also by the epic poets, but only in the formulas *αἴ κεν, αἴ γάρ, αἴθε, O that.*

*αἴκα* (*αἴ, κα*), Doric, = *ἐάν*.

*ἄν*, a particle implying *uncertainty* and *indefiniteness*. It may accompany all the moods and the participle. (§§ 213–222.)

Sometimes it is *doubled.* E. g. (Eupol. apud Athen.) *Οὓς οὐκ ἂν εἵλεσθ' οὐδ' ἂν οἰνόπιας πρωτοῦ, whom formerly you would not have appointed even inspectors of wine.*

*ἄν*, see *ἐάν*. It must not be confounded with the preceding.

*ἄρα* (paroxytone), *therefore, consequently*

*ἆρα* (properispomenon), an *interrogative* particle.

*ἅτε* (*ἅ, τέ*), *inasmuch as, because.*

*αὐτάρ* or *ἀτάρ* (*αὖτε, ἄρα*), *but.*

*γά*, Doric, = *γέ*.

*γάρ*, *for*, never stands at the beginning of a proposition.

*γέ*, a particle of *limitation, at least.* (See also § 64. N. 1.)

γοῦν (γέ, οὖν) = γέ and οὖν united.

δαί, = δή.

δέ, *and, but, for*, never begins a proposition. (See also μέν.)

δή, *now, indeed, in truth, prithee.* Its compounds are δήπουθεν, δῆθεν, δῆτα.

ἐάν or ἄν or ἤν (εἰ, ἄν), *if*, with the *subjunctive*. (§§ 214. 1 : 216. N. 3.)

εἰ, *if, whether*, followed by the *indicative* or *optative*. (§§ 213. 3 : 216. 1 : 214. N. 5.)

εἰ γάρ, *for if*. It expresses also a *wish, O that!* (§ 217. N. 1, 2, 3.)

ἐπάν or ἐπήν (ἐπεί, ἄν), *when, after, as soon as*, with the *subjunctive*. (§§ 214. 1 : 216. N. 3.)

ἐπεάν, Ionic, = ἐπάν.

ἐπεί (ἐπί), *since, after, inasmuch as*, with the *indicative* or *optative*. (§§ 213. 3 : 216. 1 : 214. N. 5.)

ἐπειδάν (ἐπειδή, ἄν), = ἐπάν.

ἐπειδή (ἐπεί, δή), = ἐπεί.

ἐπειή, poetic, = ἐπειδή.

ἐπήν, see ἐπάν.

ἦ, *truly, certainly*. It is also an *interrogative particle*. It is often followed by μήν, πού, τοί, γάρ, or δή.

ἦδέ, *and*. See also ἠμέν.

ἠέ, Epic and Ionic, = ἤ, *or, than*.

ἠμέν ..... ἠδέ, *both ..... and, as well ..... as.*

ἤν, see ἐάν.

ἦτοι (ἤ, τοί), used commonly in the formula ἦτοι ..... ἤ, or ἤ ..... ἦτοι, *either ..... or.*

In Homer ἦτοι is equivalent to μέν.

θήν, a particle of *confirmation*.

ἰδέ, = ἠδέ.

ἵνα, *that, in order that*, with the *subjunctive, optative*, or with the historical tenses of the *indicative*. (§§ 214. 1 : 216. 1 : 213. N. 6.)

As an *adverb* it is equivalent to ποῦ or ὅπου, *where*.

κᾱ, Doric, = κέ.

κέ or κέν, Epic, = ἄν (different from ἄν, *if*).

μέν, commonly used in the formula μέν ..... δέ, *indeed ..... but, on the one hand ..... on the other.*

μήν, a particle of *confirmation, really, indeed, certainly*. It is often preceded by γέ, ἦ, καί, μή, οὐ, and by *interrogative* words (§§ 68 : 73 : 123).

μῶν (μή, οὖν), an *interrogative* particle. (§ 224. 6.) Sometimes it is followed by μή or οὖν.

νύ or νύν (short υ) is a weak *now*. The form νύ is found only in the Epic language.

ὅμως, *yet, still.*

ὅπως, *that, in order that*, with the *subjunctive, optative*, or *future indicative.* (§§ 214. 1 : 216. 1 : 213. N. 4, 5.) It must not be confounded with the adverb ὅπως, *as.*

ὅταν (ὅτε, ἄν), *when*, with the *subjunctive.* (§§ 214. 4 : 216. N. 3.)

ὅτι (ὅστις), *that, because*, with the *indicative* or *optative.* (§§ 213. 3 : 216. 1.)

It strengthens the meaning of *superlative* adjectives or adverbs. E. g. Ὅτι πλεῖστον χρόνον, *as much time as possible.*

Also, it stands before words *quoted* without change. E. g. Εἶπεν ὅτι Εἰς καιρὸν ἥκεις, *he said, "You have come at the right time."*

οὖν, *now, therefore.* (See also §§ 71. N. 3 : 73. N. 3 : 123. N. 4.)

οὕνεκα (οὗ, ἕνεκα), *on account of which.* As a conjunction it means *since, because.*

ὄφρα, poetic, = ἵνα or ὅπως. (See also § 123.)

πέρ, *very, quite, although.* (See also §§ 71. N. 3 : 124. N. 4.)

ῥά, Epic, = ἄρα.

τοί (for σοί, § 64. N. 2), *certainly, indeed.* It often corresponds to the English parenthetical phrases *you know, you see.*

ὡς, *that, in order that*, with the *indicative, subjunctive, optative*, or *infinitive.* (§§ 213. 3 : 214. 1 : 216. 1 : 220. 1.)

It strengthens the meaning of *superlative* adjectives and adverbs. E. g. Ὡς τάχιστα, *as quickly as possible.*

ὥστε (ὡς, τέ), *so that*, with the *indicative* or *infinitive.* (§§ 213. 3 : 220. 1.)

## INTERJECTION.

§ **229.** Interjections are particles used in exclamations, and expressing some emotion of the mind.

The following list contains most interjections.

ἆ, *ah!* of sorrow and compassion.

ἅ, ἄ, *ha! ha!* of laughter.

αἶ, of wonder.

αἰβοῖ, of wonder.

ἀππαπαί or ἀπαπαί, of approbation.
ἀτταλαττατά, of joy.
ἀτταπποττατά, of sorrow.
ἀττατᾶι, ἀτατᾶι, or ἀττατατάξ, of sorrow and disgust.
βαβαί or βαβαιάξ, of astonishment. Followed by the *genitive* (§ 187. 2).
ἔ or ἒ, *ah!* of grief.
εἶα (sometimes ἐΐα), *on! courage!*
εἶεν, *well, be it so.*
ἐλελεῦ, of grief or joy.
εὖγε (εὖ, γέ), *well done! bravo!*
εὐοῖ, the cry of the bacchanals.
ἦν, ἠνί, ἠνίδε, = ἰδού, which see.
ἰαττατάι or ἰαττατατάξ, of sorrow. Followed by the *genitive* (§ 187. 2).
ἰαῦ, ἰαυοῖ, *ho!* in answer to a call. Sometimes it is equivalent to ἰού, ἰώ.
ἰδού (oxytone), *lo! behold!* (See also ΕΙΔΩ in the catalogue of Anomalous Verbs.)
ἰή, of exultation.
ἰού, *alas!* of sorrow. Followed by the *genitive* (§ 187. 2).
ἰώ, of joy or grief. Followed by the *dative* or *vocative* (§§ 196. 5 : 204. 2).
μύ, μῦ, of pain. It is made by breathing strongly through the nostrils.
ὀά, *woe! alas.*
οἴ, *woe.* Followed by the *dative* (§ 196. 5).
οἴμοι or οἵ μοι (οἵ, μοί), *woe is me!* Followed by the *genitive* (§ 187. 2).
ὀττοτοῖ, ὀτοτοῖ, ὀττοτοτοῖ, or ὀτοτοτοτοῖ, of sorrow.
οὐαί, *woe!* used only by the later writers. Followed by the *dative* (§ 196. 5).
παπαί, παπαιάξ, of pain, sorrow, joy, wonder.
πόπαξ, πόποι, or ὦ πόποι, *O gods!* of complaint.
πύπαξ or πύππαξ, of wonder or admiration.
ῥυπαπαί, a cry used by rowers.
ὒ ὒ, expresses the sound made by a person smelling of any thing.
φεῦ, *alas!* Followed by the *genitive* (§ 187. 2).
φῦ, = φεῦ.
ὦ (with the acute accent), *oh!* of wonder or grief. Followed by the *nominative, genitive,* or *dative,* (§§ 187. 2 : 196. 5.)
ὦ (circumflexed), *O!* Followed by the *vocative* (§ 204. 2)
ὠόπ, used in encouraging rowers.

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# IRREGULAR CONSTRUCTION.

§ **230.** 1. Frequently a NOMINATIVE stands without a verb. E. g. (Xen. Hier. 6, 6) *Ὥσπερ οἱ ἀθληταὶ οὐχ, ὅταν ἰδιωτῶν γένωνται κρείττους, τοῦτο αὐτοὺς εὐφραίνει, ἀλλ', ὅταν τῶν ἀνταγωνιστῶν ἥττους, τοῦτ' αὐτοὺς ἀνιᾷ*, literally, *as the athletes, when they become superior to inexperienced men, — this does not gladden them; but when they prove inferior to their opponents, — this grieves them*, where one might expect *οἱ ἀθληταὶ ..... τούτῳ εὐφραίνονται ..... τούτῳ ἀνιῶνται.*

2. If in the formula *ὁ μέν ..... ὁ δέ* a *whole* is expressed, this is put either in the *genitive* (§ 177), or in the same case as *ὁ μέν ..... ὁ δέ*. E. g. (Il. 16, 317–22) *Νεστορίδαι δ', ὁ μὲν οὖτα᾽ Ἀτύμνιον ὀξέϊ δουρὶ, Ἀντίλοχος ..... τοῦ δ' ἀντίθεος Θρασυμήδης ἔφθη ὀρεξάμενος, πρὶν οὐτάσαι, the sons of Nestor, one, that is, Antilochus, pierced Atymnius with the sharp spear ..... but godlike Thrasymēdes directed his spear against him before he struck.* (Soph. Antig. 21, 22) *Οὐ γὰρ τάφου νῷν τὼ κασιγνήτω Κρέων, τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει; has not Creon given one of our brothers an honorable burial, and left the other unburied?*

3. Instead of the *nominative*, the ACCUSATIVE is sometimes found. E. g. (Odys. 1, 275) *Μητέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, ᾧ ᾗτω ἐς μέγαρον πατρός, as to thy mother, if she very much desires to be married, let her go back to her father's house.*

4. Instead of the *infinitive*, sometimes the INDICATIVE with *εἰ, ὡς*, or *ὅτι* is used; in which case the subject-accusative stands alone. E. g. (Aristoph. Av. 1268–9) *Δεινόν γε τὸν κήρυκα, τὸν παρὰ τοὺς βροτοὺς οἰχόμενον, εἰ μηδέποτε νοστήσει πάλιν, it is a terrible thing, that the herald who was despatched to the mortals should not return.* (Ibid. 650–2) *Ὡς ἐν Αἰσώπου λόγοις ἐστὶ λεγόμενον δή τι, τὴν ἀλώπεχ', ὡς φλαύρως ἐκοινώνησεν ἀετῷ ποτε, that in the fables of Æsop something is said about the fox, that she was once scurvily treated by her partner the eagle.*

§ **231.** Sometimes with *two or more substantives* only one verb is put, which can belong only to one of them. This irregularity of construction is called *zeugma*. E. g. (Æschyl. Prom. Vinc. 21, 22) *Ἵν' οὔτε φωνὴν, οὔτε του μορφὴν βροτῶν*

*ὄψει, where thou wilt neither (hear) the voice, nor see the form, of any mortal,* where *φωνὴν*, properly speaking, depends on *ἀκούσει.*

§ **232.** The Greeks were fond of connecting kindred words as closely as possible. This often occasions a confused arrangement. E. g. (Æschyl. Ag. 836) *Τοῖς αὐτὸς αὐτοῦ πήμασι βαρύνεται, he is oppressed by his own misfortunes.* (Id. Choëph. 87) *Παρὰ φίλης φίλῳ γυναικὸς ἀνδρί, from a dear wife to a dear husband.*

# PART IV.

# VERSIFICATION.

## FEET.

§ **233.** 1. Every Greek verse is divided into portions called *feet.*

Feet are either *simple* or *compound.* A simple foot consists of two or three syllables; a compound foot, of four.

### SIMPLE FEET OF TWO SYLLABLES.

*Spondee,* ..... two long; as *βῶλον.*
*Pyrrhic,* ..... two short; as *μόνος.*
*Trochee* or *Choree,* ..... a long and a short; as *μῆκος.*
*Iambus,* ..... a short and a long; as *μένω.*

### SIMPLE FEET OF THREE SYLLABLES.

*Dactyle,* ..... a long and two short; as *πῑ́νομεν.*
*Anapest,* ..... two short and a long; as *νοερῶν.*
*Tribrach,* ..... three short; as *θέλομεν.*
*Molossus,* ..... three long; as *ἄνθρωποι.*
*Amphibrach,* ..... a short, a long, and a short; as *νοητός.*
*Amphimăcer* or *Cretic,* ..... a long, a short, and a long; as *Κρητῐ́κῶν.*
*Bacchīus,* ..... a short and two long; as *ἐδείπνεις.*
*Antibacchīus,* ..... two long and a short; as *ἄνθρωπε.*

### COMPOUND FEET.

*Dispondee,* ..... a double spondee; as *ἀμπισχνοῦνται.*
*Proceleusmatic,* ... a double pyrrhic; as *λεγόμενος.*
*Ditrochee,* ..... a double trochee; as *συλλᾰβόντες.*
*Diiambus,* ..... a double iambus; as *σοφώτᾰτοι.*
*Greater Ionic,* .... a spondee and a pyrrhic; as *ποιητέον.*
*Smaller Ionic,* ..... a pyrrhic and spondee; as *ἄπολωλώς.*
*Choriambus,* ..... a choree and an iambus; as *οἰομένων.*

*Antispast*, ..... an iambus and a trochee; as δῐ ἱστημῐ.
*Epitrĭtus I*, ..... an iambus and a spondee; as πᾰρελθόντων.
*Epitritus II*, ..... a trochee and a spondee; as εὐλογῆσαι.
*Epitritus III*, ... a spondee and an iambus; as ἡγουμένων.
*Epitritus IV*, .... a spondee and a trochee; as ἀνθρώποισῐ.
*Pæon I*, ..... a trochee and a pyrrhic; as Αὐτόμενες.
*Pæon II*, ..... an iambic and a pyrrhic; as ᾰκούομεν.
*Pæon III*, ..... a pyrrhic and a trochee; as τετῠφᾱσῐ.
*Pæon IV*, ..... a pyrrhic and an iambus; as δῐ ᾰλόγων.

2. Arsis is that part of a foot on which the *stress (ictus, beat)* of the voice falls. The rest of the foot is called thesis. The arsis is on the long syllable of a foot. For example, the arsis of an iambus or anapest is on the last syllable; the arsis of a trochee or dactyle, on the first.

Note. The arsis of a spondee is determined by the nature of the verse in which this foot is found. E. g. in trochaic or dactylic verse the arsis is on the first syllable, thus (–′ –); in iambic or anapestic, on the last, thus (– –′).

The tribrach has the arsis on the first syllable, when it is found in trochaic verse, thus (⏑′ ⏑ ⏑); on the second syllable, when it stands in an iambic verse, thus (⏑ ⏑′ ⏑).

The dactyle in anapestic or iambic verse has the arsis on the second syllable, thus (– ⏑′ ⏑).

The anapest in trochaic verse has the arsis on the first syllable, thus (⏑′ ⏑ –).

§ **234.** 1. Verses are very often denominated from the foot which predominates in them. For example, the verse is called *dactylic*, when the dactyle predominates in it.

2. A complete verse is called *acatalectic*. A verse, of which the last foot is deficient, is called *catalectic*.

Particularly, a *trochaic*, *iambic*, or *anapestic* verse is called *catalectic*, when it has an *odd* number of feet and a syllable: *hypercatalectic*, when it has an *even* number of feet and a syllable: *brachycatalectic*, when it has only an *odd* number of feet. For examples see below.

3. The *trochaic*, *iambic*, and *anapestic* verses are measured by *dipodies*; (a *dipody* is *a pair* of feet.) Thus, an iambic verse of four feet is called *iambic dimeter*; of six, *iambic trimeter*; of eight, *iambic tetrameter*.

§ **235.** Cæsura is the separation, by the ending of a word, of syllables rhythmically or metrically connected. There are three kinds of cæsura:

1. *Cæsura of the* FOOT;
2. *Cæsura of the* RHYTHM;
3. *Cæsura of the* VERSE.

1. The *cæsura of the foot* occurs when a word ends before a foot is completed. E. g. Ἴλιον | ἑξαλα- | παξε πο- | λιν, χη- | ρωσε δ᾽ α- | γυιας, where ἑξαλαπαξε, χηρωσε terminate in the middle of the foot.

2. The *cæsura of the rhythm* occurs when the arsis falls upon the *last syllable of* a word; by which means the arsis is separated from the thesis. This can take place only in feet which have the arsis on the first syllable. E. g. Ἄρες, Ἀ- | ρες βροτο- | λοιγε, μι- | αιφονε, | τειχεσι- | πληται, where the arsis (ρες) of the second foot falls upon the last syllable of Ἄρες.

This cæsura allows a short syllable to stand instead of a long one (§ 18. 2). E. g. Τρωες | μεν κλαγ- | γη τ᾽ ἐνο- | πη τ᾽ ἰσαν | ὄρνι- | θες ὡς, where the last syllable (θες) of ὄρνιθες is made long by arsis.

3. The *cæsura of the verse* is a pause in verse, so introduced as to aid the recital, and render the verse more melodious. It divides the verse into two parts.

In the *trochaic*, *iambic*, and *anapestic*, *tetrameter*, and in the *elegiac pentameter*, its place is fixed. (§§ 240: 245: 250. 4: 255.)

Other kinds of verse have more than one place for this cæsura.

§ **236.** The *last syllable* of most kinds of verse is *common*, that is, it can be long or short without regard to the nature of the foot.

## TROCHAIC VERSE.

§ **237.** The fundamental foot of the trochaic verse is the trochee. The tribrach can stand in every place instead of the trochee. The spondee or the anapest can stand only in the *even* places (2d, 4th, 6th, 8th).

In *proper names* the dactyle can stand in all the places, except the 4th and the 7th.

§ **238.** The TROCHAIC MONOMETER consists of two feet. It is generally found among trochaic dimeters. E. g.

*Τηνδε | νῡνῐ̃.*

§ **239.** 1. The TROCHAIC DIMETER *acatalectic* consists of four feet, or two *dipodies*. E. g.

*Ἀλλ᾽ ᾰ̆- | ναμνη- | σθεντες, | ὦ ᾽νδρες.*
*Τῶν τε | πᾰ̆λᾰ̆σῐ̆- | ων ἐ- | κεινων.*

First with trembling hollow motion,
Like a scarce awakened ocean.

2. The TROCHAIC DIMETER *catalectic* consists of three feet and a syllable. It is found among trochaic dimeters acatalectic. E. g.

*Τοῦτο μέν γε ἥρος αἰεὶ*
*Βλαστάνει καὶ σῡκοφαντεῖ.*
*Του δε | χειμω- | νος πᾰ̆ | λῐ̆ν.*

Could the stoutest overcome
Death's assault and baffle doom,
Hercules had both withstood.

§ **240.** The TROCHAIC TETRAMETER *catalectic* consists of seven feet and a syllable. Its verse-cæsura occurs at the end of the fourth foot. This cæsura is often neglected by the comedians, but very seldom by the tragedians. E. g.

*Εἰᾰ̆ | δη φῐ̆- | λοι λο- | χῖται, || τοὐργον | οὐχ ἑ- | κας το- | δε.*

Judges, jurymen, and pleaders, || ye whose soul is in your fee.

## IAMBIC VERSE.

§ **241.** The fundamental foot of the iambic verse is the iambus. The tribrach can stand in every place instead of the iambus. The spondee or the dactyle can stand in the *odd* places (1st, 3d, 5th, 7th).

The anapest can stand in all the places except the last. The tragedians admit an anapest in an even place only when it is contained in a *proper name*.

§ **242.** The IAMBIC MONOMETER consists of two feet. It is found chiefly in systems of iambic dimeters. E. g.

*Και τοις | κολοις.*

§ **243.** 1. The IAMBIC DIMETER *acatalectic* consists of four feet. E. g.

Ἕκτῳ | σ᾽ ἐτει | προσει- | πον, ἐς
Τον δη- | μον ἐλ- | θων ἀ- | σμενος,
Σπονδας | ποιη- | σάμενος | ἐμαν-
Τῳ, πρα- | γματων | τε, και | μαχων.

Trust not for freedom to the Franks,
They have a king who buys and sells.

2. The IAMBIC DIMETER *catalectic* consists of three feet and a syllable. It is found among iambic dimeters acatalectic. E. g.

Ἀνὴρ ἀνεύρηκέν τι ταῖς
Σπονδαῖσιν ἢ δύ᾽ κοὐκ ἐοι-
Κεν οὐ- | δενι με- | ταδω- | σειν.

That Sylvia is excelling,
Upon this dull earth dwelling.

§ **244.** 1. The IAMBIC TRIMETER *acatalectic* consists of six feet. It never has a tribrach in the last place.

Its verse-cæsura occurs after the second foot; sometimes after the third foot. Sometimes the verse-cæsura is entirely neglected. E. g.

Ὅσα δη | δεδη- | γμαι || την ἐμαυ- | του καρ- | διᾶν,
Ἡσθην | δε βαι- | α, || πανυ | δε βαι- | α, τετ- | ταρα·
Ἁ δ᾽ ὠ- | δυνη- | θην, || ψαμ- | μακοσι- | ογαρ- | γαρα.

NOTE. The *tragedians* admit a dactyle only in the *first* and *third* places. E. g.

Κιμμερι- | κον ἦξεις, ὃν θρασυσπλαγχνως σε χρη.
Της ὀρθοβου- | λου Θεμι- | δος αἰπῦμητᾰ παι.

They admit an anapest only in *the first* place. E. g.

ἀδᾰμαν- | τινων δεσμων ἐν ἀῤῥηκτοις πεδαις.

But in *proper names* they admit an anapest in any place except the last; in which case the anapest is contained in the proper name. E. g.

Ὦ παντα νωμων, Τει- | ρεσιᾶ, διδακτα τε.
Ἐμοι μὲν οὐδεις μυθος, Ἀν- | τιγονη, φιλων.

2. The *scazon* or *choliambus* is the iambic trimeter acatalectic with a spondee or trochee in the last place. E. g.

Ἐγὼ Φιλαινὶς, || ἡ πίβωτος ἀνθρώποις,
Ἐνταῦθα γήρᾳ || τῷ μακρῷ κεκοίμημαι.

§ **245.** The IAMBIC TETRAMETER *catalectic* consists of seven feet and a syllable. Its verse-cæsura is at the end of the fourth foot; but this cæsura is often neglected by the comedians. E. g.

*Οὐκουν | παλαι | δηπου | λεγω ; || συ δ' αὖ- | τος οὐκ | ἀκου- | εις,*
*Ὁ δε- | σποτης | γαρ φη- | σιν ὑ- | μας ἡ- | δεως | ἅπαν- | τας.*

A captain bold of Halifax, || who lived in country quarters.

## DACTYLIC VERSE.

§ **246.** The fundamental foot of the dactylic verse is the dactyle. The spondee may stand for the dactyle.

§ **247.** 1. The DACTYLIC DIMETER *acatalectic* consists of two dactyles. It is found among dactylic tetrameters. E. g.

*Μυστοδο- | κος δομος.*

2. The DACTYLIC DIMETER *catalectic on two syllables* consists of a dactyle and a spondee or trochee. E. g.

*Τησδ' ἀπο | χωρᾶς.*
*Μιμνομεν | ἰσχὺν.*

§ **248.** 1. The DACTYLIC TRIMETER *catalectic on one syllable* consists of two feet and a syllable. E. g.

*Ἅλμη- | εντα πο- | ρον.*

2. The DACTYLIC TRIMETER *catalectic on two syllables* consists of three feet and two syllables forming a spondee or trochee. E. g.

*Ἅλκαν | συμφυτος | αἰων.*
*Παμπρε- | πτοις ἐν ἑ- | δραισι.*

§ **249.** 1. The DACTYLIC TETRAMETER *acatalectic* consists of four feet, the last of which is a dactyle or a cretic. E. g.

*Ὦ μεγα | χρῦσεον | ἀστερο- | πης φαος,*
*Ὦ Διος | ἄμβροτον | ἐγχος | πυρφορον.*

2. The TETRAMETER *catalectic on one syllable* consists of three feet and a syllable. E. g.

*Πολλα βρο- | των δια- | μειβομε- | να.*

3. The TETRAMETER *catalectic on two syllables* consists of three feet and two syllables forming a spondee or trochee. E. g.

*Θουριος | ὄρνις | Τευκριδ' ἐπ' | αἶαν.*
*Οὐθ' ὑπο- | κλαιων, | οὐθ' ὑπο- | λειβων.*

§ **250.** 1. The DACTYLIC PENTAMETER *acatalectic* consists of five feet, the last of which is a dactyle. E. g.

*Ὦ χθονι- | αι βαρυ- | ᾶχεες | ὀμβροφο- | ροι θ' ἅμα.*

2. The DACTYLIC PENTAMETER *catalectic on one syllable* consists of four feet and a syllable. E. g.

*Των μεγα- | λων Δανα- | ων ὕπο- | κλῃζομε- | ναν.*

3. The DACTYLIC PENTAMETER *catalectic on two syllables* consists of four feet and two syllables. E. g.

*Ἀτρει- | δας μαχι- | μους, ἐδα- | η λαγο- | δαιτᾶς.*

4. The ELEGIAC PENTAMETER consists of two trimeters catalectic on one syllable (§ 248. 1). The first hemistich almost always ends in a long syllable. The verse-cæsura occurs after the second foot. This kind of verse is customarily subjoined to the heroic hexameter. E. g.

*Βούλεο δ' εὐσεβέων ὀλίγοις σὺν χρήμασιν οἰκεῖν,*
*Ἢ πλου- | τειν, ἀδι- | κως || χρηματα | πᾶσαμε- | νος.*

§ **251.** 1. The DACTYLIC HEXAMETER *acatalectic* consists of six feet, the last of which is a dactyle. It is used by the tragedians in systems of tetrameters. E. g.

*Ἀλλ' ὦ | παντοι- | ας φιλο- | τητος ἀ- | μειβομε- | ναι χαριν.*

2. The DACTYLIC HEXAMETER (or *heroic hexameter*) *catalectic on two syllables*, consists of six feet, the last of which is a spondee or trochee. The *fifth* foot is commonly a dactyle.

The predominant *verse-cæsura* is that in the middle of the *third foot;* either directly after the arsis, or in the middle of the thesis of a dactyle. E. g.

*Ἄνδρα μοι | ἔννεπε, | μουσα, || πο- | λυτροπον, | ὅς μαλα | πολλα*
*Πλαγχθη, ἐ- | πει Τροι- | ης || ἷε- | ρον πτολι- | εθρον ἐ- | περσεν.*

Sometimes the *verse-cæsura* occurs immediately after the arsis of the *fourth foot.* E. g.

*Ἀρνύμενος ἥν τε ψυχήν, || καὶ νόστον ἑταίρων.*

## ANAPESTIC VERSE.

§ **252.** The fundamental foot of the anapestic verse is the anapest. The spondee, the dactyle, or the proceleusmatic, may stand for the anapest.

A dactyle very seldom precedes an anapest in the same dipody.

§ **253.** The ANAPESTIC MONOMETER consists of two feet. E. g.

*Γοον ὀ- | ξυβοᾶν.*

§ **254.** 1. The ANAPESTIC DIMETER *acatalectic* consists of four feet, the last of which is either an anapest, a spondee, or a trochee.

The legitimate verse-cæsura is in the second arsis. It is often made, however, in the short syllable immediately after the second arsis. E. g.

*Τι συ προς | μελαθροις ; || τι συ τῃ- | δε πολεις,*
*Φοιβ' ; ἀδι- | κεις αὐ, || τῑμας | ἐνερων*
*Ἀφορι- | ζομενος || και κατα- | παυων.*

Tabourgi, tabourgi, || thy larum afar
Gives hope to the valiant || and promise of war.

2. The ANAPESTIC DIMETER *catalectic* consists of three feet and a syllable. It has no cæsura. E. g.

*Πολεμου | στῖφος | παρεχον- | τες.*

NOTE. Anapestic dimeters consisting wholly of *spondees* are not uncommon. E. g.

*Δειλαία δειλαίου γήρως,*
*Δουλείας τᾶς οὐ τλᾶτᾶς.*

§ **255.** The ANAPESTIC TETRAMETER *catalectic* (called also *Aristophanean*) consists of seven feet and a syllable.

The verse-cæsura comes after the fourth foot; in some instances, after the short syllable immediately following the fourth foot. E. g.

*Οὐπω | παρεβη | προς το θε- | ατρον || λεξων, | ὥς δε- | ξιος ἐ- | στι.*
*Διαβαλ- | λομενος | δ' ὑπο των | ἐχθρων || ἐν Ἀθη- | ναιοις | ταχυβου- | λοις,*
*Ὡς κω- | μῳδει | την πολιν | ἡμων, || και τον | δημον | καθυβρι- | ζει.*

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# ABBREVIATIONS.

| | | | | | |
|---|---|---|---|---|---|
|  | αι | | ἐπι |  | σθ |
|  | ἀπο | | ἐξ- |  | σθαι |
|  | αυ | | ευ |  | σσ |
|  | γαρ | | ην |  | στ |
|  | γγ | | και |  | σχ |
|  | γεν | | |  | ται |
|  | γρ |  | λλ |  | ταυ |
| | δε |  | μεν |  | τη |
|  | δι | | ος |  | της |
|  | δια | | ου |  | το |
|  | ει |  | περι |  | του |
| | |  | ρα |  | των |
|  | εκ |  | ρι |  | υν |
|  | εν |  | ρο |  | υπο |

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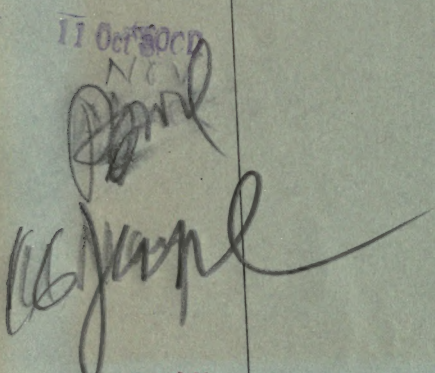


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